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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VII.—(LXXXVII).—JULY, 1932.—NO. 1.

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI BY DIVINE PROVIDENCE POPE

TO OUR VENERABLE BRETHREN: THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES ENJOYING PEACE AND COMMUNION WITH THE APOSTOLIC SEE

On offering prayer and expiation to the Sacred Heart of Jesus in the present distress of the human race

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION

POPE PIUS XI

URGED by the charity of Christ, We invited, with the Encyclical *Nova impendet* of 2 October of last year, all members of the Catholic Church, indeed all men of good will, to unite in a holy crusade of love and succor, in order to

alleviate in some measure the terrible consequences of the economic crisis under which the human race is struggling. And truly wonderful was the universal enthusiasm with which the generosity and activity of all answered Our appeal.

But distress has increased, the number of the unemployed has grown in practically all parts, and subversive elements are making use of the fact for their propaganda. Hence public order is threatened more and more, and the peril of terrorism and anarchy hangs over society ever more ominously. Such being the case, the same charity of Christ moves Us to turn once again to you, Venerable Brethren, to the faithful in your charge, to the whole world, and to exhort all to unite, and to resist with all their might the evils that are crushing humanity and the still graver evils that are threatening.

I.

If we pass in review the long and sorrowful sequence of woes, that, as a sad heritage of sin, mark the stages of fallen man's earthly pilgrimage, from the flood on, it would be hard to find spiritual and material distress so deep, so universal, as that which we are now experiencing. Even the greatest scourges that left indelible traces in the lives and memories of peoples, struck only one nation at a time. Now, on the contrary, the whole of humanity is held bound by the financial and economic crisis, so fast, that the more it struggles, the harder appears the task of loosening its bonds. There is no people, there is no State, no society or family, which in one way or another, directly or indirectly, to a greater or less extent, does not feel the repercussion.

Even those, very few in number, who appear to have in their hands, together with enormous wealth, the destinies of the world, even those very few, who with their speculations were and are in great part the cause of so much woe, are themselves quite often the first and most notorious victims, dragging down with themselves into the abyss the fortunes of countless others.

Thus verifying in a terrible manner and before the whole world what the Holy Ghost had already proclaimed for every sinner in particular. "By what things a man sinneth, by the same also he is tormented." [1]

[1] Wisdom 9: 17.

This deplorable state of things, Venerable Brethren, makes Our paternal heart groan; and makes Us feel more and more deeply the need of adopting, in the measure of Our insufficiency, the sublime sentiment of the Sacred Heart of Jesus: "I have compassion on the multitude." [2]

But still more deplorable is the root from which springs this condition of affairs; for, if what the Holy Ghost affirms through the mouth of St. Paul is ever true, much more is it true at present: "The desire of money is the root of all evils." [3]

Is it not that lust of earthly goods, that the pagan poet called with righteous scorn "the accursed hunger for gold"; is it not that sordid egoism, which too often regulates the mutual relations of individuals and society; is it not, in fine, greed, whatever be its species and form, that has brought the world to a pass we all see and deplore?

From greed arises mutual distrust, that casts a blight on all human dealings; from greed arises hateful envy, which makes a man consider the advantages of another as losses to himself; from greed arises narrow individualism, which orders and subordinates everything to its own advantage, without taking account of others, on the contrary cruelly trampling under foot all rights of others.

Hence also the disorder and inequality which accompany the accumulation of the wealth of nations in the hands of a small group of individuals, who manipulate the market of the world at their own caprice, to the immense harm of the masses, as We showed last year in Our Encyclical Letter *Quadragesimo anno.*

Right order of Christian charity does not disapprove of lawful love of country, and a sentiment of justifiable nationalism; on the contrary, it controls, sanctifies and enlivens them. If, however, egoism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified; and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy, if it is done in the name of this exaggerated nationalism.

[2] Mark 8: 2.
[3] I Tim. 6: 10.

Instead of the great law of love and human brotherhood, which embraces and holds in a single family all nations and peoples with one Father who is in heaven, there enters hatred, driving all to destruction. In public life, sacred principles, the guide of all social intercourse, are trampled upon; the solid foundations of right and honesty, on which the State should rest, are undermined; polluted and destroyed are the sources of those ancient traditions, which, based on faith in God and fidelity to His law, secured the true progress of nations.

Profiting by so much economic distress and so much moral disorder, the enemies of all social order, be they called Communists or any other name, boldly set about breaking through every restraint.

This is the most dreadful evil of our times, for they destroy every bond of law, human or divine; they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical programme of wresting from the hearts of all, even of children, all religious sentiment; for well they know that, once belief in God has been taken from the heart of mankind, they will be entirely free to work out their will. Thus we see to-day, what was never before seen in history, the satanical banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth.

There were never lacking impious men, nor men who denied God; but they were relatively few, isolated and individual, and they did not dare or did not think it opportune to reveal too openly their impious minds, as the inspired Psalmist appears to suggest, when he exclaims: "The fool hath said in his heart: There is no God."[4] The impious, the atheist, lost in the crowd, denies God, his Creator, but in the secret of his heart. To-day, on the contrary, atheism has already spread through large masses of the people. Well organized, it works its way even into the elementary schools; it appears in theatres; in order to spread, it makes use of its own cinema films, of the gramophone and the radio; with its own printing presses it produces booklets in every language; it promotes special ex-

[4] Ps. 13:1 and 52:1.

hibitions and public parades; it has formed its own political parties, and its own economic and military systems.

This organized and militant atheism works untiringly by means of its agitators, with conferences and projections, with every means of propaganda secret and open, among all classes in every street, in every hall; it secures for this nefarious activity the moral support of its own universities, and holds fast the unwary with the mighty bonds of its organizing power.

At the sight of so much activity placed at the service of so wicked a cause, there comes spontaneously to our mind and to our lips the mournful lament of Christ: "The children of this world are wiser in their generation than the children of light." [5]

The leaders of this campaign of atheism, turning to account the present economic crisis, inquire with diabolic reasoning into the cause of this universal misery. The Holy Cross of our Lord, symbol of humility and poverty, is joined together with the symbols of modern craving for domination, as though religion were allied with those dark powers which produce such evils among men.

Thus they strive, and not without effect, to combine war against God with men's struggle for their daily bread, with their desire to have land of their own, suitable wages and decent dwellings, in fine, a condition of life befitting human beings. The most legitimate and necessary desires, just as the most brutal instincts, everything serves their anti-religious programme, as if the order established by God stood in contradiction with the welfare of mankind, and were not, on the contrary, its only sure safeguard; as if human forces by means of modern mechanical power could combat the Divine forces and introduce a new and better ordering of things.

Now, it is a lamentable fact that millions of men, under the impression that they are struggling for existence, grasp at such theories to the utter subversion of truth, and cry out against God and Religion. Nor are these assaults directed only against the Catholic religion, but against all religions which still recognize God as Creator of heaven and earth, and as absolute Lord of all things.

[5] Luke 16:8.

And the secret societies, always ready to support war against God and the Church, no matter who wages it, do not fail to inflame ever more this insane hatred which can give neither peace nor happiness to any class of society, but will certainly bring all nations to disaster.

Thus this new form of atheism, whilst unchaining man's most violent instincts, with cynical impudence proclaims that there will be neither peace nor welfare on earth until the last remnant of religion has been torn up, and until its last representative has been crushed out of existence; as if in this way could be silenced the marvellous concert, in which creation chants the glory of its Creator.[6]

II.

We know very well, Venerable Brethren, that vain are all these efforts, and that in the hour He has established God will arise and His enemies shall be scattered;[7] We know that "the gates of hell shall not prevail";[8] We know that our Divine Redeemer, as was foretold of Him, "shall strike the earth with the rod of His mouth and with the breath of His lips He shall slay the wicked,"[9] and for those unhappy beings terrible above all things will be the hour in which they fall "into the hands of the living God."[10]

And this unshaken confidence in the final triumph of God and the Church is, through the infinite Goodness of the Lord, strengthened for Us every day by the consoling sight of the generous enthusiasm for God on the part of countless souls in every quarter of the world and in all classes of society.

It is indeed a powerful breathing of the Holy Spirit which is now passing over all the earth, drawing especially the souls of the young to the highest Christian ideals, raising them above all human respect, rendering them ready for every sacrifice, even the most heroic; a divine breath that stirs all hearts, even in spite of themselves, and causes them to feel an inward impulse, a real thirst for God, to be felt even by those who dare not confess it.

[6] Cf. Ps. 18:2.
[7] Cf. Ps. 67.2.
[8] Matth. 16:18.
[9] Is. 11:4.
[10] Hebr. 10:31.

It is also true that Our invitation to the laity to take part in the apostolate of the hierarchy in the ranks of Catholic Action has been everywhere received with docility and generosity.

In the cities and in the country the number is continuously increasing of those who with all their strength devote themselves to the propagation of Christian principles and to their practical application in public life, whilst they themselves strive to confirm their words with the example of their upright lives.

But none the less, confronted with so much impiety, such destruction of all the holiest traditions, such slaughter of immortal souls, such offences against the Divine Majesty, We cannot, Venerable Brethren, refrain from pouring out the bitter grief of Our soul; We cannot refrain from raising Our voice, and, with all the energy of Our apostolic heart, taking the defence of the downtrodden rights of God, and of the most sacred sentiments of the human heart, that has an absolute need of God.

And this all the more, since these hostile forces, impelled by the spirit of evil, do not content themselves with mere clamor, but unite all their strength in order to carry out at the first opportunity their nefarious designs. Woe to mankind, if God, thus spurned by His creatures, allows in His justice free course to this devastating flood and uses it as a scourge to chastise the world.

It is necessary, therefore, Venerable Brethren, that without faltering we "set up a wall for the house of Israel"; [11] that we likewise unite all our forces in one solid, compact line against the battalions of evil, enemies of God no less than of the human race. For in this conflict there is really question of the fundamental problem of the universe, and of the most important decision proposed to man's free will.

"For" or "against" God, this once more is the alternative that shall decide the destinies of all mankind; in politics, in finance, in morals, in the sciences and arts, in the State, in civil and domestic society, in the East and in the West, everywhere this question confronts us as the deciding factor because of the consequences that flow from it.

[11] Ezech. 13:5.

Thus, even the advocates of an altogether materialistic conception of the world, always see rising before them the question of the existence of God, that they thought had been ruled out once for all, and are ever constrained to take up again its discussion.

In the name of the Lord, therefore, We conjure individuals and nations, in the face of such problems and in the throes of a conflict of such vital interest for mankind, to put aside that narrow individualism and base egoism that blinds even the most clear-sighted; that withers up all noble initiative as soon as it is no longer confined to a limited circle of paltry and particular interests. Let them all unite together even at the cost of heavy sacrifices, to save themselves and mankind.

In such a union of minds and forces they naturally ought to be the first who are proud of the Christian name, mindful of the glorious tradition of apostolic times, when "the multitude of believers had but one heart and one soul." [12] But let all those also who still believe in God and adore Him, loyally and heartily concur, in order to ward off from mankind the great danger that threatens all alike.

For in truth, belief in God is the unshaken foundation of all social order and of all responsible action on earth.

Therefore, all those who do not want anarchy and terrorism ought to bestir themselves with a will in order that the enemies of religion may not attain the goal they have so loudly proclaimed to the world.

We are aware, Venerable Brethren, that in this battle for the defence of religion we must make use of all lawful means at our disposal. Therefore, following in the wise path of Our Predecessor Leo XIII of saintly memory, in Our Encyclical *Quadragesimo anno* We advocated so energetically a more equitable distribution of the goods of the earth, and indicated the most efficacious means of restoring health and strength to the ailing social body, and tranquillity and peace to its suffering members.

For the unquenchable aspiration to reach a suitable state of happiness even on earth is planted in the heart of man by the Creator of all things, and Christianity has always recognized

[12] Acts 4:32.

and ardently promoted every just effort of true culture and sound progress for the perfecting and developing of mankind.

However, in the face of this satanic hatred of religion, which reminds Us of the "mystery of iniquity" [13] referred to by St. Paul, mere human means and expedients are not enough, and We should consider ourselves wanting in Our apostolic ministry if We did not point out to mankind those wonderful mysteries of light that alone contain the hidden strength to subjugate the unchained powers of darkness.

When our Lord, coming down from the splendors of Thabor, had healed the boy tormented by the devil, whom the disciples had not been able to cure, to their humble question: "Why could not we cast him out?" He made reply in the memorable words: "This kind is not cast out but by prayer and fasting." [14] It appears to Us, Venerable Brethren, that these divine words find a peculiar application in the evils of our times, which can be averted only by means of prayer and penance.

Mindful, then, of our condition, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer. We know through faith how great is the power of humble, trustful, persevering prayer. To no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer: "Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." [15] "Amen, amen, I say to you, if you ask the Father anything in My name He will give it you." [16]

And what object could be more worthy of our prayer, and more in keeping with the adorable person of Him who is the only "mediator of God and men, the Man Jesus Christ," [17] than to beseech Him to preserve on earth faith in one God living and true? Such prayer bears already in itself a part

[13] Thess. 2:7.
[14] Matth. 17:18, 20.
[15] Matth. 7:7.
[16] John 16:23.
[17] I Tim. 2:5.

of its answer; for in the very act of prayer a man unites himself with God and, so to speak, keeps alive on earth the idea of God.

The man who prays, merely by his humble posture, professes before the world his faith in the Creator and Lord of all things; joined with others in prayer, he recognizes that not only the individual, but human society as a whole has over it a supreme and absolute Lord.

What a spectacle for heaven and earth is not the Church in prayer! For centuries without interruption, from midnight to midnight, is repeated on earth the divine psalmody of the inspired canticles; there is no hour of the day that is not hallowed by its special liturgy; there is no stage of life, great or small, that has not its part in the thanksgiving, praise, supplication and reparation in common use by the mystical body of Christ, which is the Church. Thus prayer of itself assures the presence of God among men, according to the promise of the Divine Redeemer: "Where there are two or three gathered together in My Name, there am I in the midst of them." [18]

In addition, prayer will remove the fundamental cause of present-day difficulties which We have mentioned above, that is the insatiable greed for earthly goods. The man who prays looks above to the goods of heaven whereon he meditates and which he desires; his whole being is plunged in the contemplation of the marvellous order established by God, which knows not the frenzy of earthly successes nor the futile competitions of ever-increasing speed; and thus automatically, as it were, will be re-established that equilibrium between work and rest, whose entire absence from society to-day is responsible for grave dangers to life, physical, economic and moral.

If, therefore, those who through the excessive production of manufactured goods have fallen into unemployment and poverty made up their minds to give the proper time to prayer, there is no doubt that work and production would soon be brought within reasonable limits, and that the conflict which now divides humanity into two great camps struggling for transient interests would be changed into a noble and peaceful contest for goods heavenly and eternal.

[18] Matth. 18: 20.

In like manner will the way be opened to the peace we long for, as St. Paul beautifully remarks in the passage where he joins the precept of prayer to holy desires for the peace and salvation of all men: "I desire therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and all that are in high station, that we may lead a quiet and a peaceful life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of truth." [19]

Let peace be implored for all men, but especially for those who in human society have the grave responsibilities of government; for how could they give peace to their peoples, if they have it not themselves?

And it is prayer precisely, that, according to the Apostle, will bring the gift of peace; prayer that is addressed to the Heavenly Father who is the Father of all men; prayer that is the common expression of family feelings, of that great family which extends beyond the boundaries of any country and continent.

Men who in every nation pray to the same God for peace on earth will not kindle flames of discord among the peoples; men who turn in prayer to the Divine Majesty, will not set up in their own country a craving for domination; nor foster that inordinate love of country which of its own nation makes its own god.

Men who look to the "God of peace and of love," [20] who turn to Him through the mediation of Christ, who is "our peace," [21] will never rest until finally that peace which the world cannot give comes down from the Giver of every good gift on "men of good will." [22]

"Peace be to you" [23] was the Easter greeting of our Lord to His Apostles and first disciples; and this blessed greeting from those first times until our day has ever found place in the sacred Liturgy of the Church, and to-day more than ever should comfort and refresh aching and oppressed human hearts.

[19] I Tim. 2. 1-4.
[20] II Cor. 13: 11.
[21] Eph. 2: 14.
[22] Luke 2: 14.
[23] John 20: 26.

III.

But to prayer we must also join penance, the spirit of penance, and the practice of Christian penance. Thus our Divine Master teaches us, whose first preaching was precisely penance: "Jesus began to preach and to say: Do penance." [24]

The same is the teaching of all Christian tradition, of the whole history of the Church. In the great calamities, in the great tribulations of Christianity, when the need of God's help was most pressing, the faithful either spontaneously or more often following the lead and exhortations of their holy Pastors, have always taken in hand the two most mighty weapons of spiritual life: prayer and penance.

By that sacred instinct, by which unconsciously as it were the Christian people is guided when not led astray by the sowers of tares, and which is none other than that "mind of Christ" [25] of which the Apostle speaks, the faithful have always felt immediately in such cases the need of purifying their souls from sin with contrition of heart, with the Sacrament of reconciliation, and of appeasing Divine Justice with external works of penance as well.

Certainly, We know, and with you, Venerable Brethren, We deplore the fact that in our day the idea and the name of expiation and penance have with many lost in great part the power of rousing enthusiasm of heart and heroism of sacrifice. In other times, they were able to inspire such feelings, for they appeared in the eyes of men of faith as sealed with a divine mark in likeness of Christ and His Saints: but nowadays there are some who would put aside external mortifications as things of the past; without mentioning the modern exponent of liberty, the "autonomous man" as he is called, who despises penance as bearing the mark of servitude.

As a fact, the notion of the need of penance and expiation is lost in proportion as belief in God is weakened, and the idea of an original sin and of a first rebellion of man against God becomes confused and disappears.

But We, on the other hand, Venerable Brethren, in virtue of Our pastoral office, must bear aloft these names and these ideas, and preserve them in their true meaning, in their genuine

[24] Matth. 4: 17. [25] I Cor. 2: 16.

dignity, and still more in their practical and necessary application to Christian life. To this We are urged by the very defence of God and Religion, which We sustain, since penance is of its nature a recognition and a re-establishment of the moral order in the world which is founded on the eternal law, that is on the living God. He who makes satisfaction to God for sin, recognizes thereby the sanctity of the highest principles of morality, their internal binding power, the need of a sanction against their violation.

Certainly, one of the most dangerous errors of our age is the claim to separate morality from religion, thus removing all solid basis for any legislation.

This intellectual error might perhaps have passed unnoticed and appeared less dangerous when it was confined to a few, and belief in God was still the common heritage of mankind, and was tacitly presumed even in the case of those who no longer professed it openly.

But to-day, when atheism is spreading through the masses of the people, the practical consequences of such an error become dreadfully tangible, and realities of the saddest kind make their appearance in the world.

In place of moral laws, which disappear together with the loss of faith in God, brute force is imposed, trampling on every right. Old-time fidelity and honesty of conduct and mutual intercourse, extolled so much even by the orators and poets of paganism, now give place to speculations in one's own affairs as in those of others without reference to conscience.

In fact, how can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience, when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilisation itself.

Penance then is, as it were, a salutary weapon placed in the hands of the valiant soldiers of Christ, who wish to fight for the defence and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is at the lust of material wealth and the wanton pleasures of life. By means of voluntary sacrifices, by means of practical

and even painful acts of self-denial, by means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order. But if zeal for the divine law and brotherly love are as great in him as they should be, then not only does he practise penance for himself and his own sins, but he takes upon himself the expiation of the sins of others, imitating the Saints who often heroically made themselves victims of reparation for the sins of whole generations, imitating even the Divine Redeemer, who became the Lamb of God "who taketh away the sins of the world." [26]

Is there not perchance, Venerable Brethren, in this spirit of penance also a sweet mystery of peace? "There is no peace to the wicked," [27] says the Holy Spirit, because they live in continuous struggle and conflict with the order established by nature and by its Creator. Only when this order is restored, when all peoples faithfully and spontaneously recognize and profess it, when the internal conditions of peoples and their outward relations with other nations are founded on this basis, then only will stable peace be possible on earth.

But to create this atmosphere of lasting peace, neither peace treaties, nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman, will be enough, unless in the first place are recognized the sacred rights of natural and divine law.

No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless first in the very field of economics there triumphs moral law based on God and conscience. This is the underlying value of every value in the political life as well as in the economic life of nations; this is the soundest "rate of exchange." If it is kept steady, all the rest will be stable, being guaranteed by the immutable and eternal law of God.

And even for men individually penance is the foundation and bearer of true peace, detaching them from earthly and perishable goods, lifting them up to goods that are eternal, giving them, even in the midst of privations and adversity, a peace that the world with all its wealth and pleasures cannot give.

[26] John 1:29. [27] Is. 58:22.

One of the most pleasing and most joyous songs ever heard in this vale of tears is without doubt the famous "Canticle of the Sun" of St. Francis. Now, the man who composed it, who wrote it and sang it, was one of the greatest penitents, the Poor Man of Assisi, who possessed absolutely nothing on earth, and bore in his emaciated body the painful Stigmata of His Crucified Lord.

Prayer then and penance are the two potent inspirations sent to us at this time by God that we may lead back to Him mankind that has gone astray and wanders about without a guide. They are the inspirations that will dispel and remedy the first and principal cause of every form of disturbance and rebellion, the revolt of man against God.

But the peoples themselves are called upon to make up their minds to a definite choice. Either they entrust themselves to these benevolent and beneficent inspirations and are converted, humble and repentant, to the Lord and the Father of mercies, or they hand over themselves and what little remains of happiness on earth to the mercy of the enemy of God, to the spirit of vengeance and destruction.

Nothing remains for Us, therefore, but to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labor, nothing else remains for Us, We say, but to invite it in the loving words of the sacred Liturgy: "Be thou converted to the Lord thy God."

IV.

What more suitable occasion can We indicate, Venerable Brethren, for such a union of prayer and reparation, than the approaching Feast of the Sacred Heart of Jesus? The proper spirit of this solemnity, as we amply showed four years ago in Our Encyclical Letter *Miserentissimus,* is the spirit of loving reparation, and therefore it was Our will, that on that day every year in perpetuity there should be made in all the churches of the world a public act of reparation for all the offences that wound that Divine Heart.

Let, therefore, this year the Feast of the Sacred Heart be for the whole Church one of holy rivalry of reparation and supplication.

Let the faithful hasten in large numbers to the Eucharistic board, hasten to the foot of the altar to adore the Redeemer of the world, under the veils of the Sacrament, that you, Venerable Brethren, will have solemnly exposed that day in all the churches.

Let them pour out to that Merciful Heart, that has known all the griefs of the human heart, the fullness of their sorrow, the steadfastness of their faith, the trust of their hope, the ardor of their charity.

Let them pray to Him, interposing likewise the powerful patronage of the Blessed Virgin Mary, Mediatrix of all graces, for themselves and for their families, for their country, for the Church; let them pray to Him for the Vicar of Christ on earth and for all the other Pastors, who share with him the dread burden of the spiritual government of souls. Let them pray for their brethren who believe, for their brethren who err, for unbelievers, for infidels, even for the enemies of God and the Church that they may be converted, and let them pray for the whole of poor mankind.

Let this spirit of prayer and reparation be maintained with keen earnestness and intensity by all the faithful during the entire octave, to which dignity it has pleased Us to raise this feast; and during this octave, in the manner that each of you, Venerable Brethren, according to local circumstances, shall think opportune to prescribe or counsel, let there be public prayers and other devout exercises of piety, for the intentions We have briefly touched on above, "that we may obtain mercy and find grace in seasonable aid." [28]

May this be indeed for the whole Christian people an octave of reparation and of holy austerity; let these be days of mortification and of prayer.

Let the faithful abstain at least from entertainments and amusements however lawful; let those who are in easier circumstances deduct also something voluntarily, in the spirit of Christian renunciation from the moderate measure of their usual manner of life, bestowing rather on the poor the proceeds of this retrenchment, since almsgiving is also an excellent means of satisfying Divine Justice and drawing down

[28] Hebr. 4: 16.

Divine Mercies. And let the poor, and all those who at this time are facing the hard trial of unemployment and scarcity of food, let them in a like spirit of penance offer with greater resignation the privations imposed on them by these hard times and the state of society, which Divine Providence in its inscrutable but ever-loving plan has assigned them.

Let them accept with a humble and trustful heart from the hand of God the effects of poverty, rendered harder by the distress in which mankind is now struggling; let them rise more generously ever to the divine sublimity of the Cross of Christ, reflecting on the fact, that, if work is among the greatest values of life, it was, nevertheless, love of a suffering God that saved the world; let them take comfort in the certainty that their sacrifices and their trials borne in a Christian spirit will concur efficaciously to hasten the hour of mercy and peace.

The Divine Heart of Jesus cannot but be moved at the prayers and sacrifices of His Church, and He will finally say to His Spouse, weeping at His feet under the weight of so many griefs and woes: "Great is thy faith; be it done to thee as thou wilt." [29]

With this confidence, strengthened by the memory of the Cross, sacred symbol and precious instrument of our holy Redemption, the glorious Invention of which we celebrate today, to you Venerable Brethren, to your clergy and people, to the whole Catholic world, We impart with paternal love the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of the Invention of the Holy Cross, the third day of May in the year 1932, the eleventh of Our Pontificate.

[29] Matth. 15: 28.

THE INTERPRETATION OF THE FIGURATIVE LANGUAGE OF HOLY SCRIPTURE.

A Study in Hermeneutics.

"MUST this statement, this expression, be understood in its literal proper sense or is it to be taken as figurative?" The answer to such a question may at times assume a far higher importance than any point of mere literary criticism could have. For in the first place the statement in question may be that of a writer under divine inspiration: it may even be a saying of Christ Himself. And it may involve a teaching that vitally affects Christian faith and life. Indeed time and again Christians have been fatally sundered from the Church of Christ by a false answer to some such question as, "Is this metaphor, hyperbole, paradox? Or is it the literal expression of truth?" One needs but to instance the history of those words, "This is my body".[1] Men, as, in this instance, did those who rejected the Eucharistic faith of the Church, have taken as figurative what was spoken in sober literalness. Or conversely they have taken literally what was really a figure of speech, as did those sects that practised self-mutilation in obedience to a supposed divine counsel.[2] Or lastly, upon an expression admittedly figurative men have put a construction which was not that intended by the original writer or speaker: they have misinterpreted the point or scope of the comparison underlying the figure.

In view of such divergences of interpretation it would surely be well if, in the first place, helpful criteria for distinguishing literal from figurative speech could be formulated, and if, in the second place, certain clear principles for the interpretation of language ascertained to be figurative could be laid down. And in point of fact treatises on Hermeneutics, the science of interpretation, do contain certain definite criteria and rules for this double purpose. Unfortunately they are not infrequently couched in terms so vague and so loose as to be of little practical value.

[1] And the almost equally important words about Baptism in the third chapter of St. John.

[2] Even the great Origen at first took literally our Lord's words (Matth. 19: 12). St. Paul's words in 1 Cor. 15: 51, about the trumpet of doom, have all the appearance of literalness, yet exegetes commonly take them as figurative.

I.

To take first the distinction between the literal and figurative. In a standard work on Hermeneutics there are set forth such rules as these: "Words and phrases are to be taken in a non-figurative sense when there is no sufficient reason for understanding them in a figurative sense." The principle is correct no doubt, but vague. What are we to regard as a "sufficient reason"? "This rule," the writer goes on to explain, "is based on the principle that metaphor is a literary *accident,* for people prefer to use habitually words which have an *immediate* relation to the objects of thought." Yet it would scarcely be an exaggeration to say that certain poets of the Old Testament use habitually expressions that have but a mediate relation to the object of thought—in other words, expressed themselves habitually in figures? So that in their case, at least, the rule would not be very helpful. And it is not always easy in the Old Testament to determine where prose ends and poetry begins.

The next rule is as follows: "Whenever the writer aims solely at formulating a teaching or narrating a fact, his words are to be taken in a non-figurative sense, unless there is clear proof to the contrary." But as to teaching, our Divine Lord's discourses by the lakeside were wholly in parable, the teaching of the Sermon on the Mount was conveyed through metaphor and hyperbole, and a large proportion of the discourses recorded by St. John are couched in the form of allegory? These indeed are not really exceptions to the rule, for the author of it would hold that in every case there is clear proof that the language is figurative. Yet the fact that so large a proportion of the teaching of Him who is the great teacher is in figurative language scarcely warrants a general presumption that the formulation of a teaching is literal in its expression, unless, indeed, the term "formulation" is insisted upon and defined in a very precise way.

A third rule runs as follows: "We must take the Scripture in a figurative sense whenever the writer hints that it is figurative or the nature of the subject demands that it be so taken." True, no doubt, but, as regards the second part, how are we to judge as to when the "nature of the subject demands"

that an expression be taken as figurative? Was not this the Reformers' contention regarding the words of institution? [3]

Nor is it very helpful to lay down, as some writers do, the general principle: "Biblical statements are not to be taken metaphorically unless the literal proper sense is untrue or absurd." For from this rule there seems to be an escape in either of two directions. One might show that the statement in question would be neither untrue nor absurd if taken literally and yet is to be taken figuratively.[4] Or it would be possible to show with much plausibility that a given statement taken in isolation and judged according to certain standards (present-day and western notions, for instance) is untrue or absurd, and yet is to be understood in its literal proper sense.

Another mistaken method of distinguishing figurative from literal expressions is to apply exclusively philological criteria; that is to say, to judge the meaning of a given phrase according to the laws of language (chiefly grammatical) as distinct from the laws of thought. No doubt the perfect language used with perfect precision would conform perfectly to the laws of right thinking. But in point of fact all existing languages are very imperfect vehicles of thought: their grammar is illogical: they abound in expressions—idioms, to which usage has given a more or less fixed meaning but which will not bear logical analysis: a single word may have many meanings and the same thought may be expressed by several almost equivalent words. All modern languages are interlarded with half-understood fragments of other tongues ancient and modern, and with inventions of the popular mind in the form of slang that have gradually been adopted into current speech. Moreover, the language as it stands, with its illogicality and imperfect expressiveness, is not always even correctly used by the individual speaker or writer.[5] And besides, his imagina-

[3] As an instance of how non-Catholics are prone to reason, we may quote the author, Mr. Macbeth, of a curious work, *The Might and Mirth of Literature*, p. 158: "When the literal meaning of an expression is incompatible with plain human experience of the nature of things, common sense compels us to receive the expression as figurative. And he instances: 'I am the door', 'This is Washington', 'This is my body'".

[4] Multa sunt loca biblica in quibus, spectata essentia rei de qua agitur, sensus proprius nullam falsitatem aut absurditatem involveret, et tamen ratione aliorum criteriorum sensus improprius est admittendus. Cellini: *Propaedeutica Biblica*, T. III, p. 163.

[5] I speak, of course, in general. In the case of inspired Scripture it could

tion may coin imagery never thought of before, and therefore strange to the language.

Consequently the application of purely philological criteria —grammatical construction, dictionary definition, etc., can at best tell us what is the plain or direct meaning attaching, as a general rule, to a given phrase or statement. But it fails to make clear whether, in the interpretation, we may be satisfied with accepting the phrase or statement at its face value, or whether on the contrary we must investigate further in order to come at the real mind of the writer. Nevertheless if philological criteria are insufficient they are certainly not useless. The presumption is that the writer is using his language according to its proper laws, and that his words and expressions have the meaning accepted in that language. But it must never be forgotten that the writers of the New Testament, with the exception of St. Luke and St. Paul—and the latter is but a partial exception—are not using their mother-tongue, but a language acquired, probably in later life. They are but clothing—thinly enough at times—their Aramaic thought in a Greek dress. Moreover, all of them, St. Paul and St. Luke not excepted, were obliged to pour the new wine of Christianity into the old wine-skins of the Greek language.

If then philological criteria be insufficient, what further criteria shall we adopt? Undoubtedly *logical* criteria. The general principle may be formulated thus:[6] "The words of Holy Scripture are always to be taken in their literal proper sense unless there can be adduced some certain or probable reason, drawn from the laws of thought, for understanding them figuratively." Logical criteria seem to fall naturally under four heads: (1) the subject matter of the text in question, (2) the scope of the writer or speaker, (3) the context, (4) parallel passages. Let us take them in order.

(1) *Subject Matter.* If the subject and predicate of the expression in question are such that one cannot be applied to the other in a literal proper sense, one or the other must be taken metaphorically. This is particularly the case when one

not be admitted by Catholics that the language is used so incorrectly as not to express the writer's mind. But we are at present seeking criteria of rational interpretation that may be helpful in discussions in which inspiration is not presupposed.

[6] Cellini, op. cit., p. 163.

concrete individual object is said to be another—" I am the door," " I am the true vine and you the branches," " You are the salt of the earth," " Benjamin is a ravening wolf," " The seven beautiful kine and the seven full ears are seven years of plenty." [7] Here the literal identity of subject and predicate may be said in Scholastic phrase to be metaphysically impossible: it involves a contradiction.

But even if identity does not involve a contradiction it may be impossible on other grounds. Taken literally, the statement might be contrary to some certain dogmatic truth or else to morality. On these grounds, if on no others, we must take as figurative those words of our Lord, " If thy right hand scandalize thee, cut it off and cast it from thee, for " etc. "And if thy right eye scandalize thee, pluck it out "; [8] " Swear not by the earth, for it is his footstool ".[9]

In every case of this kind it is of the utmost importance to inquire whether in point of fact identity is predicated between two concrete and individual objects. When, in that discourse recorded in the sixth chapter of St. John, our Lord said, " I am the bread of life " (v. 35), " I am the living bread which came down from heaven " (v. 41 and 51), He spoke in figure. When later on in the same discourse He said, " My flesh is food indeed; and my blood is drink indeed," identity is not asserted between two concrete, individual objects, for " food " and " drink " are generic or class words. Other criteria must be applied to determine whether or not He spoke in figure. And when at the Last Supper He said, " This is my body," still less can the possibility of literal meaning be ruled out under this head. For the word " this " is not the name of a concrete individual object. It is the equivalent of a gesture and might be interpreted: " This object which to your bodily eyes appears still to be bread is now become my body." Had He said, " My body is bread," or " This bread is my body," then, *so far as the mere subject matter of His words is concerned,* men might have understood them as a figure.

(2) But the subject matter is not the only criterion for determining whether a statement is to be taken literally or

[7] Similarly, Gen. 49:9, 14; Daniel 7:24; Matth. 5:13, 14 and 13:38.

[8] Matth. 5:29, and again 18:8, 9.

[9] Matth. 5:35.

figuratively. We must also take into consideration what we may call the scope of the writer or speaker, the purport and general tenor of what he is writing or saying. There are times and circumstances in which men speak habitually in plainest literal terms. In the promulgation of laws, whether these be formal, written legislative enactments, or authoritative, oral declarations binding on the consciences of men, in the simpler forms of straightforward narrative, in testamentary dispositions and other documents of the kind, in the precise exposition of some important doctrine,[10] we are entitled to expect literal statement. At all events, original and unusual imagery would seem glaringly out of place in such pronouncements. To recur to the words of Institution, we find, indeed, that they are not free from figures, "this is the chalice, the New Testament in my blood" being a metonymy in which the container stands for the contents. Such a figure is, however, obvious and familiar. But if "This is my body" were a metaphor it would be a metaphor so strange and obscure as to be unintelligible both to our Lord's first hearers and to posterity. Could the Saviour in such circumstances speak in riddles and enigmas? Could He, in a matter of such awful moment, run the risk of being misunderstood?

(3) Then, as always in hermeneutics, another logical criterion, *context,* finds application here. The phrase or statement whose meaning we are seeking to determine does not, as a rule, stand alone. It is interwoven (*contextum*) with the warp and woof of the discourse. It cannot be adequately understood unless *as* part of that discourse.[11] In other words, we must study it in relation to what precedes and what follows and even to the whole piece of writing in which it occurs. Many things in St. Paul, in particular, are unintelligible unless they be viewed in the light of the argument which possesses his whole mind at the moment, and unless moreover they be checked by his teaching as a whole. Our Divine Lord's words, "Lazarus our friend sleepeth," might be taken in their literal

[10] This is very different from saying, according to the rule criticized above, that in general when a person is teaching he is to be presumed to be using literal and not figurative language unless there be clear proof to the contrary.

[11] Just as the details of a pattern or design demand to be viewed in the integral setting for which it was intended.

proper sense did we not view them in the light of the entire episode as related by St. John.[12]

(4) A fourth logical criterion is provided by the principle of *parallelism*; that is to say, the institution of a comparison between the passage under examination and other passages of the same writer in which the same words or phrases occur or in which the writer deals with the same subject. The principle may at times with profit be extended to an entire group of writings such as those that go to make up the Bible.[13] Thus in the effort to determine the true sense of the words of Institution, controversialists have ransacked Scripture in the search for passages in which a similar form of words occurs and for passages in which bread and wine are used as imagery. Cardinal Wiseman enumerates the passages in the fifth of his famous Lectures on the Blessed Eucharist and has little difficulty in showing that not one of them is a real parallel. On the other hand, working on the principle that metaphorical terms that are in daily use must be employed in accordance with usage, he is able to show that in Hebrew and Aramaic usage the metaphor of eating a person's flesh has a meaning wholly different from any meaning that could conceivably be assigned to the words of our Divine Lord in the sixth chapter of St. John (verses 48 and following) and at the Last Supper. When once it is generally understood that to call a man a lion[14] is not to call attention to his agility, his lofty gait, his noble instincts, but to his strength and courage of body or soul, then to use the image with any other underlying idea is to court misunderstanding.[15] The same is true of all *established* figurative expressions. Accordingly when we find that among the Jews the expression to eat the flesh of a person bears a fixed, proverbial, established meaning, as can be shown by means of parallel passages,[16] we cannot suppose that our Lord

[12] Cf. Rom. 13:11, "It is now the hour for us to rise from sleep."

[13] Cellini, op. cit., p. 153.

[14] There is a comparatively modern usage derived from the expression "lionized". We leave this usage aside.

[15] Unless of course the context make one's meaning clear or measures are taken to warn the reader.

[16] Ps. 26 (Hebr. 27): 2; Job 19: 22; Micheas 3: 3; Eccles. 4: 5. And cf. James 5:3; Gal. 5:15. Cardinal Wiseman adduces in confirmation various instances in Arabic literature where this expression occurs with the same

used in it a metaphorical sense but with an underlying meaning entirely different. We are thus driven to the conclusion that His statement was not metaphorical at all but literal.

Besides philological and logical criteria there are criteria that may roughly be termed historical. The principle underlying them has been formulated in various ways but perhaps not elsewhere more accurately or more lucidly than by the author from whom we have already several times quoted.[17] He puts it thus: "That interpretation of Scriptural passages is to be accepted which, without contravening the logical and philological criteria, best accords with the historical circumstances whether of the persons who speak or write, or of those to whom the speech or writing is addressed, or of the matters dealt with in the discourse." "If", writes Cardinal Wiseman, "we wish to understand an author, we must transport ourselves from our age and country and place ourselves in the position of those originally addressed; we must understand each phrase just as they must have done; we must invest ourselves with their knowledge, their feelings, habits, opinions, if we wish to understand the discourses which were addressed primarily and immediately to them." [18] Thus, to keep to the same example, in seeking to determine whether the words of Institution were figurative or literal we must place ourselves in the position of those who sat around the supper table that night, and ask ourselves how *they* must have understood the words. We must bear in mind their mentality and outlook, the circumstances of that solemn moment, the idea they had already formed to themselves of the Master's powers. This constitutes a rational and scientific approach to the subject.

A popular and non-scientific, yet helpful, method of reaching the same conclusions is suggested by a recent writer.[19] His work is an application to the four chief Christian mysteries of the principle that God's chosen manner of conveying to the

meaning as in Hebrew and in Chaldaic. It may be said that the meaning attached to this expression in the Semitic languages is to do a person some serious injury, principally by calumny.

[17] Cellini, op. cit., p. 179.

[18] *Lectures on the Holy Eucharist,* I. The Cardinal applies the principle first to the discourse in the 6th chapter of St. John and then to the words of Institution.

[19] *The Four Mysteries of the Faith,* by Mgr. F. C. Kolbe of Capetown. London, 1926.

mind of man the truths of revelation is by means of analogies, images, symbols, thus leading him on from what his senses can perceive and his limited mind can grasp to the acceptance of truths that are beyond the range of his comprehension. Thus through long ages mankind was prepared for the revelation of Trinity within the Godhead, of the Assumption of humanity by the Godhead, of the creation of a Christian society so closely united to its Founder that it could be spoken of as His mystical body, and of a still closer approach to men whereby the Man God would take upon Himself the disguise of bodily food so as to be united to the individual Christian. For these revelations the prophets and afterward Christ Himself prepared men's minds by symbols, images, analogies. And at first sight it might seem impossible, amid all this imagery, to distinguish the figurative from the literal, to know mystery from metaphor. But it will be best to allow the author to explain things in his own words. Speaking of Christ's allusions to God as His Father, he writes:

> How do we know that this was anything more than a beautiful metaphor? Well, how do we ever know when the line is passed between Symbol and Reality? . . . When symbolical language is used [he answers] we recognize the transition from sign to reality, from metaphor to mystery, by the frequency, the variety, the insistence, the convergence, and the emphasis of the symbols used, and by the character of the person who uses them. For example: Why has not the washing of the feet been taken as a Sacrament by the Church? Because it was not promised beforehand; it was not foretold; minds were not previously prepared for it; it was not insisted upon beyond the once. It was therefore understood to be a parable, accessory, but not essential, to a greater Symbol which *had* been foretold and promised and insisted upon, and was thus known to be a Mystery or Sacrament.

Again, various notions found in Scripture—the Kingdom of God, the realm of Grace, divine sonship, the Indwelling of the Holy Spirit, the Mystical Body, the Bride of the Lamb converge to form the Christian conception of the Church. Why are these not merely so many different metaphors used to describe a purely mundane religious organization; a society such as any group of men might set up? "We gather," answers Mgr. Kolbe, "from the mode of revelation, from its

prophetic whispers, from its frequent repetition, from its urgency and impressiveness, from its variety of type and symbol, from its enthusiasm and glory, from its daring paradox and superhuman claims, and eventually from the very words of God made man and of His inspired disciples, that we are in a realm of Mystery," [20] that we are in the presence of some higher, some supernatural truth which, belonging as it does to the sphere of the divine, is not wholly fathomable by finite minds. The reader will find these ideas fully developed in the beautiful and remarkable book from which we have been quoting.

II.

When a given passage is clearly seen to be figurative, or when, after the careful application of critical and hermeneutical principles, we have reached the conclusion that it is figurative, the task of interpretation is not concluded. We have before us a figurative expression, a metaphor let us say. We have yet to discover what is the truth conveyed through this form, what is the inner meaning hidden in the imagery.

It seems clear that the first step is to make an analysis of the metaphor. We know that a metaphor is analyzible into four elements, which we may name " main idea or object," " imported image," " scope," " tacit identification." To take an example at random, there is this mataphor from St. Paul,[21] " I planted, Apollos watered, but God (the while) was making to grow ". The "imported image" is a simple and familiar one—gardening. The idea which this image is intended to illustrate is the introduction and propagation of Christianity at Corinth. The " scope " of the comparison, i.e. the point in which the introduction and propagation of Christianity is said to resemble gardening is that as the labors of the gardener are not the real cause of the growth of flower or fruit or vegetable but merely create and maintain the conditions favorable to growth, so the labors of Paul and Apollos are indeed necessary as creating the conditions in which Divine grace

[20] Op. cit., p. 66. A similar mode of reasoning may be adopted in determining whether the words of Christ to Nicodemus about being born again of water and the Holy Ghost are to be regarded as metaphor or as the revelation of a divine ordinance. Op. cit., p. 74 sq.

[21] 1 Cor. 3:6 (Westminster Version).

chooses to act; but Divine grace must be regarded as the principal cause of the "growth" of Christianity.[22] The example chosen is clear and intelligible. Not every metaphor will yield so readily to analysis. Toward the elucidation of metaphors whose meaning is obscure or controverted I shall suggest some further considerations.

In the study of a given metaphor it seems obvious to begin with the "imported image". We can scarcely hope to understand the underlying meaning of the figure unless we have a sufficiently clear and accurate notion as to the nature of the object used as an image. No doubt if the metaphor be purely conventional, this is scarcely necessary, for the image has come to be little more than an algebraical symbol standing for some well-known notion. If a person is described to us as a "goose" (in French a *bécasse,* woodcock) we understand, without any very accurate knowledge of the nature or habits of the birds in question. But if in reading an Oriental book an uneducated Westerner finds some personage described as a "jackal" or "a scorpion" the statement will convey no clear idea to his mind, for want of knowledge of the object used as an image. The description of some person as "a veritable magpie," might convey just as dim as notion to the inhabitant of a land where the bird in question is unknown. And here we are brought to the question of the need of knowledge of the Orient if we would fully understand and appreciate an Oriental book. This is a truism of Biblical interpretation,[23] though often disregarded in practice, particularly in theological controversy. Benjamin Keach, who did not always sufficiently observe it himself, sets forth the principle correctly enough.[24]

> As to the manner of handling (metaphors), whereas the properties of things from whence they are deduced are many and various, there must be great care and accuracy used to find out the cause of the similitude, and the scope or intention of the comparison, lest there may be an aberration from the proper coherence of the text. . . . To do this it is necessary that a person be well acquainted with the

[22] Contrast the brief and vivid metaphor of St. Paul with this tedious and labored explanation of it.

[23] "Cognitio rerum antiquarum nos docet sensum multarum imaginum, quae modernis hominibus, ingenium et mores veterum Judaeorum ignorantibus, obscurae, ridiculae, imo lascivae videntur." Szekely, *Hermeneutica Biblica,* p. 179.

[24] *Tropologia: A Key to Open Scripture Metaphors,* folio ed. 1779, p. 36.

respective natures of all things from whence the trope is taken, as also with the peculiar customs and distinct qualities of other nations, particularly the ancient Jewish state. . . .

This is but an application of the general principle that the more remote from the student's time and country are the date and place of origin of the document he is studying, the greater is the fulness of information required for the understanding of its allusions and for the interpretation of its imagery.

When we are sufficiently informed as to the nature of the object used as an image, we have yet to determine the point wherein this object resembles or is held to resemble the idea which it is meant to illustrate. For it is clear that the same object may be used to illustrate ideas the most diverse. The mind in search of illustration for its thought seizes upon some concrete object. But it does not think of that object as simultaneously endowed with all those qualities or properties which a scientist or a philosopher would recognize in it. It seizes upon some particular feature, to the exclusion of all the rest. And often that feature is purely fanciful or legendary, a product of the popular imagination. Take the characteristics popularly attributed to certain animals. To say nothing of those creatures of medieval natural history—the phoenix, the basilisk, the dragons and griffins and the rest—we have the fox, the goose, the lamb, the owl, the dove, the lion, the mule, all figuring in familiar speech. As a rule, usage has affixed a particular quality to such animals when used as imagery. But it happens at times that, in virtue of various qualities which it possesses, the same animal may be taken metaphorically in illustration of several quite different ideas. Thus in the Apocalypse,[25] the lion is an image of Christ; in the first Epistle of St. Peter,[26] it is an image of the devil. Elsewhere it stands for wicked men and tyrants.[27] So of other objects used as images.

In the Gospel of St. Matthew 16:6, Christ warns his disciples to "beware of the leaven of the Scribes and Pharisees".[28]

[25] Ch. 5:5.

[26] 1 Peter 5:5.

[27] Job 4:10; 2 Tim. 4:17.

[28] So St. Paul, "Know you not that a little leaven leaveneth all the dough. Cleanse out the old leaven that you may be new dough, free from leaven, as indeed you are". 1 Cor. 5:7. Cf. Gal. 5:9.

Yet he had compared to leaven the Kingdom of Heaven (13:33).

The great importance of determining the precise point of the implied comparison is that to succeed in doing so is to escape one of the special dangers incident to the use of figurative language. The principal danger is, of course, that what is meant as figurative may be taken as literal statement. Next to that, however, is the danger of stretching the comparison beyond what the writer intended.[29] There is a saying, current, no doubt, in most languages, to the effect that every comparison halts ("toute comparaison cloche", "claudicat"). It is an understatement of the case. Not only does every comparison break down at some point, but normally comparisons—at all events those in which things belonging to different orders are compared (as in metaphor and simile)—fail in all points but one. This is obvious enough when, for instance, our Divine Lord compares Himself to a thief or when in the Old Testament the Psalmist describes God as *potens crapulatus a vino.* But it is true of metaphor and simile in general. Metaphors are born of the momentary fusion in one mental act of a concrete object and an idea. The two are identified in speech. Not that they are mentally likened, still less equated, in every respect, but that they are conceived of as bearing like and even identical relations to some other object or objects. Thus when Christ said, "I am the vine, you the branches," He expressed the truth that there exist between Him and every Christian relations as intimate and necessary as those that link the branches to the vine, relations so intimate and necessary that Christians derive from Christ the life of their souls in as real a sense as the branches derive their life from the parent stem. The scope or point of the metaphor is the entire dependence of the soul on Christ. With that point the resemblance between Christ and a vine begins and ends. The mode in which Christians derive their supernatural life from Christ is wholly different from that physical process whereby the sap is drawn upward from root to tendril. It may please our fancy or nourish our devotion to find other

[29] The working out of minute details in a metaphorical or allegorical sense was a characteristic of Rabbinical exegesis. See *The Parables and Similes of the Rabbis,* by Rabbi Asher Feldman (Cambridge, 1924), p. 15, *passim.* But Christian writers are by no means free from it.

resemblances between Christ and the vine.[30] But the result will be our thought, not Christ's.

This principle of not pressing the metaphor beyond the point wherein the writer intended to institute a comparison is of special importance in the interpretation of the parables. The details which go to make up the story of a parable are not to be taken as having any metaphorical or figurative significance in themselves, unless there be clear indication that they are so to be taken. The imagery of the parables, however, requires separate treatment.

In general the working out in detail of comparisons and parallels between the spiritual and the physical worlds is the work of deliberate reflexion, not of that spontaneous flash of the imagination which commonly creates metaphors. A tree may be taken as a image of the whole life of man and meanings be found for all its parts and functions—roots and sap and growth and fruits and the falling leaf. But in the glow of writing the author sees it as a picture—its beauty, its rich verdure, and it serves him to illustrate the idea which possesses his mind at the moment:

> Blessed is the man that delighteth in the law of the Lord.
> He is like a tree
> That is planted by running waters;
> Which giveth its fruit in due season,
> And whose foliage falleth not.

In conclusion it may be said in general that upon the interpretation of the figurative language of Scripture all the principles of rational hermeneutics can and ought to be brought to bear. But that is not all. The Bible is a collection of writings all of which are intimately bound up with revealed religion. Providence has not chosen to leave the interpretation of such writings wholly to human ingenuity and scholarship. Christ, who is Himself the centre of all revelation, committed it to the official keeping and interpretation of that permanent organization to which He entrusted the preserva-

[30] The Rev. Hugh Macmillan devoted an entire book to working out these resemblances—*The True Vine, or the Analogies of our Lord's Allegory* (London: Macmillan), 1871. At page 241 he says, "It will thus be seen that the symbol of the vine and its branches fails in picturing fully the nature of the union between the believer and Christ."

tion, propagation, and transmission of the Faith—the Church. When she chooses to speak in virtue of that Divine commission, her word is final.

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MASS STIPENDS.

A MASS stipend is an alms which, according to a long-established and approved custom, may be accepted by a priest who in justice binds himself to celebrate in return for it a Mass and apply its special fruits according to the intention of the giver. Three kinds loom up: manual, quasi-manual, and funded. The so-called manual stipends are hand-offerings given from a sense of personal devotion or of inherited obligation (if not inherited piety). Funded stipends derive from the returns of a fund, set apart for Masses. Whenever, for some good reason, funded Masses cannot be applied by the stipulated person or celebrated in the designated place, they may be transferred (by law or papal indult) to other priests. Originally intended as funded, they thus become quasi-manual Masses (Can. 826).

THE ACCEPTANCE OF STIPENDS.

Ordinarily a priest may take only one stipend each day, whether he says one or more Masses. The law allows three stipends on Christmas Day, but only one on All Souls' Day. The pastor or quasi-pastor, when obliged to apply one Mass *pro populo,* may not accept a stipend, even though he binates. He may however receive compensation for some extrinsic reasons, such as fasting to a late hour or going a long distance before celebrating the Mass. Furthermore, one who has already taken his stipend on Sunday and is requested to say another Mass in some church where bination is permitted, may in justice receive payment for his services.

On the other hand it is never lawful:

1. To apply the Mass for the intention of some future donor and accept the stipend later on (Can. 825.1), unless the donor, being told, ratifies it. St. Alphonsus held the opinion that it was permissible for a priest who foresaw, after the

death of a certain person, that Mass stipends would come in for that intention, to say some Masses accordingly and later accept the stipends for them.[1]

2. To receive a stipend for a Mass which must be applied *ex alio titulo,* whether of justice or merely of charity. The application of one Mass cannot satisfy two obligations, especially when one binds in justice.

3. To accept two stipends for the application of one Mass.

4. To receive one stipend for merely celebrating and another for merely applying one and the same Mass, unless it be certainly evident that one stipend was offered for the mere celebration exclusive of the application (Can. 825).

5. To traffic on a basis of profit with Mass stipends, which is absolutely prohibited (Can. 827).

The number of Masses must correspond to that of the stipends. The law reads: So many Masses must be said and applied as stipends, however small, are accepted (Can. 828). Even if the accepter, through no fault of his own, has lost the stipends, he must still apply the Masses (Can. 829). Having accepted a sum of money for an indefinite number of Masses, he must reckon according to the ordinary stipend customary in the place where the giver lived, unless the circumstances warrant one to presume legitimately that the donor's intention was different (Can. 830). Ordinarily, in case of bequests which are intended not only as a relief to the poor souls, but also as a favor to the priest, they may be interpreted as High Mass stipends, especially in those churches or places where many High Masses are sung. If the donor is still living, it is proper to ascertain his intention, unless it be clear from the circumstances.

Safeguards.

The local Ordinary has the right to fix by decree the amount of money constituting a manual stipend in his diocese. Where there is no diocesan law, custom must be followed. This law or custom must be observed by all, secular and regular, even the exempt (Can. 831). A priest ordinarily may not *demand* a larger stipend than that fixed by law. He may however *accept* one gratuitously offered. In all cases he may read a

[1] Cf. Creusen-Vermeersch, *Epitome J. C.*, II, no. 105, 3.

Mass gratis and he is allowed to accept a stipend smaller than the usual one, unless the Ordinary forbid it.[2]

In the Cleveland diocese, priests are forbidden to accept less than one dollar as a low Mass stipend, or to demand more than five dollars for a high Mass, or a funeral stipend (Decree 101.) Wherever the latter stipend is ten dollars plus the organist fee, it may ordinarily, if not always, be justified by the prolonged fast of the celebrant and other extrinsic reasons.

The Obligation and Its Determinants.

The priest who has promised to say a Mass for a stipend is obliged *sub gravi* to celebrate and offer the Mass. Lehmkuhl (II, 269) thinks it is not certainly *sub gravi* to omit one Mass out of a hundred of the same intention. It seems erroneous to judge the gravity of this obligation from the amount of the stipend, as Ballerini (IV, 1012) apparently did. Nor should we with Palmieri judge it a grave matter merely because of the precept of the Church, but rather from the gravity of the thing promised, the holy Mass. Even though one who fails to say the promised Mass is not bound under mortal sin, but only under venial, to make restitution of the stipend (since the amount of money is small), yet one is obliged *sub gravi* to have the Mass offered. Ordinarily this obligation never ceases until it is fulfilled or until the stipend is returned and accepted by the original donor. According to the nature of the case ("ex ipso jure naturae"), as Arendt shows in a dissertation, it remains a sacred obligation for the contracting or accepting priest, even though the stipends shall have been lost or stolen, or in any way have perished. All former doubts, if any existed, are thus cleared away. Canon 829 definitely states this obligation.

Presumably the donor requests only the celebration and application of the Mass. But if he expressely stipulates certain circumstances, such as time, place, person of the celebrant, and if the priest freely accepts the conditions placed, if possible he must "per se vel per alios" fulfill them, unless the donor subsequently waives them.

[2] See declarations of the Sacred Congregation of the Council, 15 Jan., 1639; 6 Jan., 1649; 16 July, 1689.

1. If the time be specified and accepted, it must be observed. The priest need not accept any stipulation, based on merely sentimental reasons, pet ideas or quasi-superstitious notions, although he may do so, provided the latter do not bear upon the essence or fruits of the Mass. But once the priest accepts a stipulation, he must fulfill it. If the donor merely requests but does not urge or demand the fulfillment of the time clause, it may safely be anticipated or delayed a short time for any reasonable cause. On the other hand, if one culpably fails to observe the accepted time for an urgent intention and thereby frustrates the very purpose of it, he sins gravely. Whenever the purpose is achieved, culpable delay involves only venial sin, unless the delay is over one month.[3]

2. If no time condition is stipulated and the intention is not urgent, it must be satisfied within a reasonable time, according to the number of stipends received from the donor. One Mass within a month and 100 Masses within 6 months.[4]

3. If the time be expressly left to the discretion of the accepting priest, non-urgent stipends must be satisfied within one year after receiving them.[5]

Distribution of Stipends to other Priests.

Canon 836 legislates that if, on account of the great number of stipends, it is impossible to satisfy them all in the proper or respective church within the required time, notices should be posted in a public and conspicuous place that the Masses requested will be read either in that church whenever possible or elsewhere. This is especially applicable to a shrine, where on the one hand the donors often desire to have their Masses read, and where on the other hand the great number of Masses makes it altogether impossible.

If one has stipends which he himself cannot satisfy or which for some other reason he must transfer to others, he should distribute them as soon as possible. If he fails to do so within a year after receiving them, he must surrender them to the Ordinary. As a rule, the time for saying the Masses transferred to another priest, begins on the day they are

[3] Gasparri, *de Eucharistia*, I, 591.

[4] See Eccl. Review, February 1932, p. 185.

[5] *Ibid.* Also Canon 835.

actually received by the celebrant. The contrary, however, may be in evidence for other reasons—for instance, the expressed or implied intention of the giver (Can. 841). A practical point to remember is the importance of avoiding all unnecessary delay in delivering the stipends to the one who is to satisfy them, since his obligation begins only after receiving them.

The sender is not responsible until the Mass is actually said, but only until he receives notice that it has been received and accepted. Masses that need not be said in a certain place or by a certain priest may be sent to any priest whom one knows, whether from personal acquaintance or from other reliable sources, to be trustworthy. If one knows nothing at all about the priest, the latter must show genuine letters of recommendation from his own Ordinary. The bishop cannot forbid his priests to send manual Mass stipends to priests of other dioceses, because the law which allows it does not clearly give him that power. He may however prohibit it with regard to funded and quasi-manual Masses as well as stipends given "intuitu causae piae", because such obligations pertain and adhere to the sacred places over which he, as Ordinary, has control.[6]

As a necessary safeguard, stipends sent to the Orient are subject to the following regulations. They may not be sent directly to Oriental lay persons, priests, religious superiors, prelates, titular bishops, patriarchal vicars, but may be transferred to Oriental Ordinaries and Apostolic Delegates or to the Sacred Congregation of the Propaganda. These are to transmit them to the respective priests as requested. Even the Ordinaries of Oriental rites are to inform their Apostolic Delegate regarding the number of stipends received, so as to expedite an equable distribution and timely application.[7]

Whenever a manual Mass is sent to another, it must be accompanied by the stipend in full as received, unless the giver explicitly permits the retention of part of it, or unless it is quite certain that the amount in excess of the ordinary stipend, as fixed by diocesan regulation, was intended as a personal gift. We consider the partial condonation by the *receiver,* no

[6] *Acta Apostolicae Sedis,* XIII, 228.
[7] *Acta Sanctae Sedis,* XLI, 640.

matter how poor he be or how much he needs the stipends, a bid for simoniacal abuse.

The priest may not make any profit whatsoever in the transfer of stipends. He is forbidden to profit by sending the Masses to dioceses or countries where the stipend is smaller, or to gain by low currency exchanges.[8] He may deduct only the expense incurred in forwarding the Masses, whether manual or quasi-manual.[9] Even in the latter case, he must transfer the entire amount, unless the more generous stipend takes the place of a partial endowment of benefice or charitable foundation. Even then the will of the founder may be such as to demand that the entire stipend be relinquished to the celebrant. In Europe there are many churches where the fund forms a part of the priest's salary. In such cases one need transmit only the stipend usually given in the place where the Masses are to be said.

Canon 2324 demands that the Ordinary punish according to the gravity of guilt, even by suspension or by deprivation of office or benefice, if the case warrants, all priests who traffic in Mass stipends: those namely who transmit less stipends than Masses or fail to hand over the entire stipends (except when the *donor* permits the contrary or gives a large stipend "intuitu personae"). A layman may be excommunicated for the same offences.

The One Year Limit.

Each and every administrator of charitable foundations or pious causes and all other persons, lay or cleric, under obligation of having Masses read, must at the end of a year transmit to their respective Ordinaries, according to the manner which these may prescribe, all Mass stipends which have not yet been satisfied. This harmonizes with Canon 841, which demands the surrender of manual Masses to the bishop after the lapse of one year, unless the donor *wills* otherwise ("salva diversa offerentium voluntate").[10] The donor may grant or consent to an extension of the twelvemonth. The same obligation is incumbent upon a layman, whether an heir or not, who

[8] *A. S. S.*, XXXI, 623.
[9] *A. S. S.*, XXXVIII, 15.
[10] Vermeersch, *Epitome J. C.*, II, No. 105, 5.

was obliged to have Masses said during the year but failed to take care of them all.

Stipends of unsatisfied quasi-manual Masses must be sent to the respective Ordinary at the end of the calendar year.

The right and duty to see that the obligation of the Mass stipends is fulfilled in secular churches pertain to the *local Ordinary;* in churches of religious, to their superiors (Can. 842). The former law gave this power only to the superiors of exempt regulars, but the new Code extends it to all religious superiors in their own churches.[11]

Funded Masses are regulated according to Canons 1544-1551 and also by diocesan decrees and customs.

Principles and Corollaries.

To clarify matters, it might be well to restate the fundamental principles and draw practical conclusions. Simony and all that savors of profitable traffic in Masses must be avoided as an abuse. In determining the celebrant's obligation one must consider the donor's expressed or implied will, together with the purpose and urgency of the intention. Basing our main propositions upon Vermeersch, we draw the following corollaries:

1. One may not collect, much less make a practice of collecting, Mass intentions for the purpose of deducting a part of the stipend or even of requesting a partial return thereof when transmitted, no matter how poor or afflicted an invalid priest or layman, orphanage or convent may be.

2. One may, after *receiving* stipends (given "intuitu paupertatis vel afflictionis") request the celebrant to return a portion of the money received therefor, provided this request be not made in the nature of a stipulation or *conditio sine qua non.*

3. Priests are allowed to interchange intentions, retaining their own stipends, however unequal they may be, provided they do not make it a practice to seek large stipends for the sake of gain.

4. The pastor who transfers a funeral or wedding Mass or any other Mass to which *jura stolae* might be connected, need

[11] See *Acta S. Sedis,* XXXVI, 78.

transfer only the usual stipend given for a Mass *sung* at that particular *hour* of the day. He may lawfully keep the surplus as *jura stolae*. [He should however recompense the celebrant for extra labor, such as preaching the funeral sermon or going out to the grave, wherever this custom prevails. From this it is clear that pastors who give their assistant only two dollars for singing a wedding or a funeral Mass, sin against justice, unless the excess amount be used solely for the table, as custom or statute seems to warrant.]

5. If one is made the beneficiary or legatee of a will, thereby receiving larger stipends, he may "ex titulo legati" keep what is over and above the usual stipend in the place to which he transfers them.

6. If Mass stipends are not willed to a particular priest but merely to a certain church, the Sacred Congregation of the Council has ruled that, "ex mente fundatoris," the alms cannot be separated from the celebration. This means that the stipends should go over to the celebrant, no matter how large they may be.[12] Much less can there be a separation when neither person nor place is designated by the terms of the will. Then it is quite evident that the testator intended to favor only the one who actually celebrates the Masses.

7. Rectors of churches are not allowed to subtract from the stipends any funds whatsoever for embellishing the church. They may however subtract the expenses of celebration (if no other provision has been made by the church for this purpose), provided as many Masses are said as were prescribed by the donors. In case of *perpetual foundations* it is licit to subtract the "impendia utensilium," namely the cost of the cruets, wine, altar breads, linens, sacerdotal vestments, sacred vessels and other sacred utensils used in the Mass.[13]

The rector of the church, it seems, may demand that outside priests who desire to say Mass in his church should pay the expenses of celebrating. [Ordinarily these expenses are so trivial that only the ungenerous would demand or even accept recompense. On the other hand, a visiting priest who desires to sing a high Mass should be willing to pay the organist's fee, if there be any in the locality.]

[12] S. C. C., 25 June, 1874.
[13] Cf. *A. A. S.*, XXI, p. 301.

8. Whoever demands a larger stipend "sine titulo extrinseco laboris vel simili," is presumed to be simoniacal *in foro externo*; but *in foro interno* he is guilty of scandal, of a sin against religion and against justice;[14] but not of simony, unless he sought to barter sacred things, as, for instance, if he asked more because he said Mass in black, or on a privileged altar or in a miraculous church or shrine. Unadulterated simony!

9. Whoever has taken upon himself the obligation to say Mass for a stipend, is not freed from the obligation by merely secretly repaying the money without the donor's consent, since the donor by his stipend has acquired the right to have Mass said for his intention. And he may lawfully and reasonably insist upon this right. Otherwise his will and his right in justice would be frustrated. Besides, mere money is not equivalent for the Mass. The priest must either give the donor the chance of obtaining the Mass or the priest himself must get a condonation from the Holy See. The latter could supply the defect from the superabundant treasures of the Church.

10. Whoever has secretly retained a portion of the transmitted stipend contrary to law, sins against justice and *must make restitution to the celebrant.* Benedict XIV condemns the proposition that priests can satisfy their obligation through another by giving a smaller stipend.[15]

Record of Stipends.

Rectors of churches and other pious places, belonging to seculars or to religious, in which Mass stipends are usually received, must keep a special book or register in which they shall accurately take note of four items—number of Masses, intention of giver, amount of stipend, and fact of celebration. These books must be inspected by the Ordinaries "per se vel per alios" once a year (Can. 843). The bishop for seculars and non-exempt religious, and religious prelates for the exempt regulars.

[14] Bucceroni, II, p. 157.

[15] See Arendt, *De laesione justitiae commutativae in missae manualis stipendio alteri celebranti diminuto.*

Local ordinaries and religious superiors who entrust Masses to their subjects or to others shall register at once and in proper order the Masses they have accepted and the stipends received and they shall with utmost care see that they are satisfied as soon as possible. Every priest, religious or secular, must keep an accurate account of the Masses he has received and those he has said. This law, now general, is intended to safeguard Mass intentions from gross neglect and to avoid future difficulties for one's superiors or successors.

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THE POPES AND THE CHRISTIAN EAST.*

THE reunion with the Holy See of the dissident Oriental Churches is becoming more and more the order of the day. Although the Holy See never gave up hope of a reunion after the Councils of Ephesus (431), Calcedon (451) and the great break of 16 July, 1054, caused by the Schism of Michael Caerularius, the reunion Councils of Lyons (1274) and Ferrara-Florence (1437-1439) failed to accomplish their purpose.

Divers causes lie behind this fact. Until the Crusades, the Holy See left to the Basileus, the emperors of Constantinople then being Catholic, the momentous task of bringing both the Nestorians and the Monophysites back into the fold. But success did not crown their efforts, which more often than not took the form of persecution. However, in all justice to the often ill-inspired emperors it must be admitted that the Arab invasions in the seventh century of the southern Patriarchates, for instance, Alexandria, Antioch and Jerusalem, cut them off politically from Constantinople, thus permitting the heresies to brew in comparative peace.

Therefore the Occidental ecclesiastics following the Crusades were confronted with strongly organized bodies, intensely nationalistic. Nor was the situation helped by the fact that both Catholics and non-Catholics were very poorly informed

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concerning the real religious status of the time. Relations of man to man were not so bad, but the material for a clash was there and it did come chiefly in Constantinople, Palestine and Cyprus. The writer does not propose to describe the unfortunate attitude of the Roman Catholic churchmen who accompanied the Crusaders, be it in Constantinople, Syria, the Holy Land or Cyprus. It suffices to say that that attitude is responsible for the oft-repeated assertion that the Holy See aimed to Catholicize through Latinization these various bodies and that it is only since Pope Leo XIII of glorious memory, that the rightful respect for the venerable traditions and customs of the Orient have gained a recognized place in the mind of the higher Roman circles. Not only military commanders, civil governors, and high prelates among the Crusaders aimed at the catholicization through forced Latinization, but even the Sovereign Pontiffs themselves had recourse to the same means more or less during and long after the Crusades.

To prove that such an attitude has never been assumed by the Popes when dealing with the Orient in their official capacity will be our chief concern in this article. To clarify our statement we must remind the reader that obvious facts prove conclusively that there was a strong tendency to Latinize by the Occidental clergy, Latin missionaries who succeeded the Crusaders, and also by united Orientals who through the endeavors of the Latin missionaries had begun to reunite themselves with the Holy See. In regions which were not directly affected by the Crusades, as for instance pre-war Roumania, Transylvania, the eastern part of what was Hungary's Podcarphia, also a part of south-eastern Hungary and Galicia, the eastern part of the former Austrian Poland and what is known as western Ukrainia in Soviet Russia, were benefited by the work for reunion rather late, the effects being felt at the end of the sixteenth and the beginning of the seventeenth century. At the same time also the Catholic action started in Abyssinia and Malabar, on the south-western coast of British India. The results in all places were the same: more or less Latinization of the higher class and unfortunate tampering with the rite and discipline of the united Oriental church. The non-Catholic Oriental was received *en masse* into the Latin rite by the Western missionaries, instead of joining the Catholic counter-

part of his former non-Catholic church. Again, the Catholic Oriental through lack of knowledge of his own rite, its discipline and liturgy caused by attending Latin Occidental schools, gradually drifted into the Latin or western rite. Finally, the Oriental Catholics living under infidel governments and sometimes, alas, under Christian and Catholic governments, had a poorly trained clergy. The elite passed over to the Latin rite, which in many Oriental countries means a change of nationality. This gave full career to an absurd Latinization of their rite. Interpolations, suppressions and unnecessary additions of more or less happily translated Latin texts, Latin devotions, and a very Latin expresson, were incorporated *in toto* in the ritualistic life of these churches. Their own canon law was set aside and replaced by rather unsuited borrowings from Latin canon law.

These Uniate rites became a strange mixture of east and west, being neither the one nor the other. The situation was unfortunate as the enemies of reunion would invariably point to these hybrids and say, "Behold what we will be obliged to do if we become Catholics." The outcome was a reduction of the Uniate church to a second-rate organization, and if not complete stagnation of work for reunion, at most a hardly perceptible measure of progress.

Such was more or less the situation of the united Oriental churches until the pontificate of the great Pope Leo XIII. It must not be inferred that prior to this the Popes were blind to their duty. Far from it. But existing conditions, hostile governments, and the absence of a sufficient number of men who were conversant with the varied and intricate phases of the Oriental question, limited their endeavors to the preservation of the faith in all its purity. With the holding of the Eucharistic Congress in Jerusalem in 1893 came the turning point of the modern movement to reunite the Oriental church to Rome. There the east and west met. A non-Catholic east saw what the Catholic east was to the Catholic west and was duly impressed. In the west we see the development of a large and varied Catholic literature, both scientific and popular, dealing with the Oriens Christianus. Pope Leo XIII started this movement in the west with his famous *Orientalium Dignitas Ecclesiarum* in 1894, the year following the Jerusalem Congress.

In Rome events followed in rapid succession. On 28 July, 1897, Leo XIII gave three native bishops to the Catholic Syrians of Malabar as vicars apostolic. In 1907 the Ruthenians in the United States received a bishop. Four years later in 1911, the Hellenic Greeks of Constantinople also received a bishop. The year following, 1912, brought a bishop to the Ruthenians in Canada. In 1917 Pope Benedict XV established a special Congregation for the Oriental Church, conjointly with the opening of the already famous Pontifical Oriental Institute. Pope Pius XI concluded the excellent work in this field by establishing in 1923 a regular hierarchy for the Malabar Syrians.

One of the most decried popes was Nicholas I (858-867), who has been openly accused of holding the theory that sacraments conferred by married priests are invalid. Here is the text of Nicholas's letter to the Bulgarians who consulted him on the subject: "You have decided to consult us to know whether you ought to support and honor a priest who is married or whether you should expel him from your midst. We answer that, though that priest is very reprehensible ("licet ipse valde reprehensibilis sit") you must imitate the Lord, 'who', as the gospel says, 'maketh his sun to rise upon the good and the bad and raineth upon the just and the unjust.' (Math. 5:45). It follows that you are not to expel him from your midst as the Lord did not expel even Judas from the number of the Apostles, though he was a false disciple. As far as priests are concerned, no matter what kind they may appear to be in your eyes, it is not for laymen to pass judgment on their conduct but rather for the bishop, whose duty it is to learn the true facts of the case." [1]

As is the case with the whole Occidental Church, Nicholas I prefers the celibate state for priests and says nothing more.

One of the favorite accusations, if one may use the term, made by opponents of the papacy, is the well known case of Saints Cyril and Methodius. That question may be summed up as follows: The greatest opponents of Cyril and Methodius were the German missionaries in Moravia. Their enmity grew out of the introduction of the Slavonic language into the liturgy, which thwarted, to a great extent, their political aims.

[1] P. L., t. CXIX, col. 1006.

During the stay of the two brothers (Cyril and Methodius) at Venice, members of the Venetian clergy also expressed their disapproval of the use of the Slavonic language in sacred functions. According to theVenetian clerics there were only three sacred languages, Hebrew, Greek and Latin. And they based their assertion on the fact the inscription at the head of the cross on which our Lord was crucified was written only in those three languages. They did not know of course that other languages had been used in the Orient for centuries.

At Rome the liturgical use of the Slavonic language was bitterly attacked by Formosus, Bishop of Porto, determined enemy of the Greeks; but it was ably defended by Anastasius, the librarian, who knew Greek well and was moreover acquainted with all Oriental usages.

The liturgical use of the Slavonic language was solemnly approved by Hadrian II in 868. It is true that it was suppressed by his successor John VIII in 873, again a partisan of the three sacred languages. But in 880, better informed by Methodius himself, Pope John approved anew that once condemned language and proclaimed the great principles of equality of all languages before God. However, less than six years had passed before we find the practice again suppressed, this time by Stephen V. These changes in pontifical policy remained a mystery until some thirty-five years ago. It has been proven today that during the stormy period through which Rome was then going, a part of the official register of John VIII was torn from the volume and destroyed, while still another part was carried to Montecaino. About 886 the German Bishop Wiching put under the eyes of Stephen a garbled version of the real letter of John VIII. In the spurious copy the use of the Slavonic tongue in the liturgy was proscribed, as of course Wiching desired. In suppressing the practice Stephen V thought he was conforming to the policy of his predecessor. However, the lost part of the papal register returned to Rome in the first half of the thirteenth century and soon after reëntered the pontifical archives. And thus it is that the third concession in favor of the liturgy in Slavonic dates from 1248 in the reign of Innocent IV.

As these concessions grew in number they grew in breadth. So, far from being adversaries of the use of Slavonic in the

liturgy, the popes were in reality its supporters, approving and defending the practice time and again and suppressing it only when they wrongly believed they were acting within the real tradition.[2] Of all the Popes of the Middle Ages Nicholas III (1277-1288) was perhaps the most radical as regards the question of union and is sometimes mentioned as a pure Latinizer. What he did was simply this. He told the Greeks that they could keep in their rites only that which in the judgment of the Holy See was not against the faith.[3] This author gives the text of the instruction to the papal legate at Constantinople. "De caeteris autem Graecorum ritibus sic respondendum est [outside of the Filioque as strictly imposed in the creed] scilicet quod eadem Romana Ecclesia intendit Graecos, quantum dum Deo poterit, favorabiliter prosequi, et ipsis favere in illis eorum ritibus, de quibus Sedi Apostolicae visum fuerit quod per eos catholicae fidei non laedatur integritas, nec sacrorum statutis canonum derogetur."

It is a repetition word for word of the instruction of Innocent V to his legates two years earlier.[4] Outside of the imposition of the *Filioque,* no Roman Pontiff could refrain from speaking in that manner. Of course the practical application on the part of the legates was another question.

Let us consider now the foundation of the Latin hierarchy in the Orient during the Fourth Crusade. Pope Innocent III prepared the fourth crusade, but he specified in ratifying the treaty made between Venice and the Crusaders, 8 May, 1201, that no harm should be done to any Christian nation, provided that it did not hamper the progress of the Crusaders. The attitude of the Sovereign Pontiff never wavered in this respect. His strong letter to the Cardinal Legate, Peter of Capua, condemning the criminal excesses of the Crusaders in Constantinople is a well known proof of his attitude in the matter. However, he was not heeded and was obliged to bow, in a permissible question to be sure, before the accomplished fact. When

[2] P. A. Lapotre, *L'Europe et le Saint Siége à l'epoque carolingienne*: I, Le pape Jean VIII (872-882), Paris, 1895, pp. 1-29, 110-170.—Cyrille et Méthode, Frantisek Dvornik, Les Slaves, Byzance et Rome au IX siècle, Paris, 1926, pp. 292-296.

[3] Hefele, *Conciliengeschichte,* French edition, pp. 213. He quotes Marten, *Veterum Scriptorum Collectio,* vol. VII, Paris, 1733, col. 266-270, no. 11.

[4] Col. 225, n. 15.

the Latin Empire was established, the victors set up a Venetian patriarch without asking the consent of the Holy See. The Byzantine patriarch not being in communion with Rome, Innocent III could do naught but sanction what he could not remedy.

Let us remember that in those days it was not customary to have two bishops occupying the same see. The Orthodox church still opposes that practice. One notes the numerous difficulties which arose between the Orthodox patriarch of Constantinople and the Russian bishops of the immigration after the world war. The Catholic Church accepted this practice only little by little and chiefly since 1595, the date of the famous union of Brest-Litovsk, which united the Orthodox Ruthenians with the Holy See. Before that date in the case of a mixed population in a diocese the local Ordinary was permitted to have a vicar general with episcopal character for this special group of people. This doctrine received its consecration in the ninth canon of the XII Ecumenical Council held at the Lateran in 1215.[5]

Another oft-repeated accusation relates to the assimilation of the Greeks by the Latins and in fact the subordination of the former to the later in questions like the rite of ordination. That rite still practised by the Byzantines, both Catholic and non-Catholic, which ordains by the simple imposition of hands, received in the Occident additional ceremonies, namely the anointing of the hands with holy chrism. The Latins who had had no religious intercourse with the Orient since the days of Michael Caerularius, were surprised to find the Orientals did not anoint the hands of the *ordinandi* in the rite of ordination. On this point as on several others Innocent III adopted the opinion of his day.[6] He prescribed among other things that the Greek priests upon being received into the Catholic Church be anointed upon the hands with holy chrism. The same procedure also applied to the receiving of Greek bishops, with the additional anointing of the head. But the Holy See never went so far as to order the reördination of priests and the reconsecration of bishops, as has been done by the Orthodox

[5] *Conciliengeschichte*, second edition, Freiburg, 1886, t. V, pp. 885; French translation, Paris, 1913, p. 1339.

[6] P. L., t. CCXV, col. 407.

church under the influence of the theory of the nullity of the Latin baptism. For instance, in 1846 when the Melkite metropolitan of Diarbeker (Amida) unfortunately became Orthodox, he, an archbishop, was rebaptized and received anew all orders. The Holy See never descended to anything so ridiculous.

Now let us look at several points of the famous decretal 1254 of Innocent IV. The only unhappy expression in that document is not due to the pen of the Pope, but rather to the consequences which were drawn from it by Occidental canonists, accustomed as they were to interpret texts *prout sonant* rather than through the historical circumstances which gave them birth. The unhappy expression of which we speak is "tolerantes", which occurs in the following sentence: "licet et expedit, ut mores et ritus eorum, quantum cum Deo possumus, tolerantes ipsos in Ecclesiae Romanae obedientia praeservemus." No one can object to this.

In the first article of Innocent's decretal, speaking to the Greeks of Cyprus, he says that, during the administration of baptism, the same anointing should be made as in the Roman rite. This article disappeared from the Clementine instructions which appeared in 1595 and which were copied in great part from the decretal of Innocent IV.

The second article condemns as useless the practice of covering the entire body of the catechumen with oil. Surely no one will argue against the eradication of such an abuse.

The fourth article reserves to the bishops the power to administer the Sacrament of Confirmation. This is the Occidental practice. Many documents could be quoted proving that Rome has always tried since Innocent IV to have that discipline observed by the Orientals, when they were living in the west. It is only very recently that the Oriental custom of priests administering Confirmation was allowed in the Occident. As we all know, Scripture shows that Confirmation was administered in the beginning by the Apostles alone, who were all bishops, and that bishops are the ordinary ministers of that sacrament. The non-Catholic Orientals object only because they do not understand the true meaning of the word ordinary, which they translate as habitual. Whereas in the language of Latin theology—let us remember the doctrine on that point

was not clarified until long after the schism and therefore known only to the Latins—it signifies that the bishop is the minister of that sacrament in virtue of his episcopal order and that priests cannot administer it accept by special delegation. This delegation exists in the Oriental as well as in the Occidental church. In the Occidental church this delegation can only be given by the Soverign Pontiff acting as Patriarch of the West; whereas in the Oriental church it exists in virtue of an old historic custom. It is a well-known fact that in the first centuries baptism was conferred only in the episcopal city and that bishops then were far more numerous than to-day. When Christianity began to spread into the rural districts, it created a problem that was solved by the creation of chorepiscopi or rural bishops, who were merely delegates of the bishops of the city and who did not possess the right of exercising the most important powers of a bishop. They were a kind of local auxiliary to the Ordinary of the diocese. They disappeared rather early in the west, but in the east they continued to exist, sometimes with the episcopal character as in the archdiocese of Constantinople, but more often without that character. In the past, it was the chorepiscopi who administered Baptism and Confirmation. By and by, as the Church developed, priests supplanted chorepiscopi and retained the power of confirming together with that of baptizing, the two sacraments being then conferred at the same time.

The Oriental church tolerated that state of affairs and Rome protested only when time made people forget that her priests exercise that power as, what is termed in theological parlance, an extraordinary one. Hence the restriction of Innocent IV.

Later on, Latin canonists conceived the theory of delegation, at least tacit from the Holy Father, even for the Oriental church. It is an explanation to be sure, but it seems to us that the one taken from history is far more satisfactory.

During the Latin middle ages these things were unknown. Chorepiscopi had disappeared from the Occident in the ninth century. Under Clement VIII, at the end of the sixteenth century, it was still believed that priests never administered Confirmation legitimately except through at least tacit delegation from the Pope. This is why the fourth article of Innocent IV became the second article of the Clementine Instruction.

This regulation was in force until 1914 when the appearance of the decree *Cum Episcopo,* 17 August, 1914, marked the first document from which it was omitted.

The decree *Cum Episcopo* pertains to the Ruthenians domiciled in the United States. Since that date this discipline has received a new extension, but no official promulgation has taken place yet.

Article five pertains to the consecration of holy chrism. Innocent IV manifested his preference for the Latin custom, which expects every bishop to consecrate it annually. He is not opposed however to the Greek usage according to which the patriarch is sole consecrator. The Pope terms this an antique custom—a point by the way in which the Pope was mistaken, since the antiquity of the rite dates back no further than the twelfth century.[7]

Article five calls for two remarks. First, the Pope seems to insinuate that the consecration take place yearly, whereas the current practice in the Oriental church calls for less frequent consecration. He insinuates also that the only composing elements be oil and balsam. These two recommendations are sometimes found uttered in an imperative form in other documents of the middle ages, e. g. in the first relations of the Holy See with the Maronites of Mount Lebanon. Now the Oriental church adds to the oil and balsam a number of other ingredients to insure long preservation of the holy oil, thus precluding the necessity of yearly consecration. No one to-day contests the propriety of the Oriental practice. However, in the middle ages this was not the case.

The sixth article which went into the constitution *Etsi Pastoralis* (V, 1) condemns the usage of receiving a simple unction with oil blessed on the eve of some important feast, a Greek sacramental as a sacramental penance. This was condemned not because it was wrong *in se,* but rather because of the abuse that had crept in. Some Oriental priests went to the extreme of imposing as a sacramental penance, upon people enjoying perfect health, unctions with oil of the sick, in other words, Extreme Unction; and incidentally of receiving the generous alms customarily given on the reception of that sacrament.

[7] L. Petit, "Du pouvoir de consacrer le saint chrême", in *Les Echos d'Orient,* III (1900), pp. 1-7.

That practice was obviously foreign to the nature of the sacrament of Extreme Unction and was rightly condemned.

Article seven prescribed the giving of Extreme Unction to sick people, a practice always adhered to by the Oriental church. But one can infer that it must be given to sick people alone, from the very clear text of the Epistle of Saint James, conforming therefore to the teaching of Christ, whose interpreter the Apostle is. Therefore to act differently as stated above is to create a grave abuse.

Article nine prohibits the practice still extant in the whole Orthodox church of consecrating on Maundy Thursday a special bread reserved during the whole year for the communion of the sick. In spite of the special preparation and pulverization of the bread there always exists a strong possibility of complete deterioration, thus entailing loss of the Real Presence. This practice has its origin in a false conception traceable to the middle ages, according to which the Eucharist consecrated on Maundy Thursday has special value. This is theologically without foundation and as a rule Oriental Catholics refrain from this practice out of respect for the Eucharistic Presence.

Article ten forbids the celebration of Mass after the ninth hour; in other words, after three in the afternoon. Evidently the surprise caused by the sight of evening liturgies celebrated on the eve of Christmas and the Epiphany and sometimes on Holy Saturday is an example of the lack of understanding of Oriental usages into which some of the Popes of the Middle Ages did fall. Needless to say, ideas have been greatly modified since. In Rome itself all those who follow the Byzantine rite and also the Armenians celebrate the Holy Sacrifice on the above mentioned days at a later hour. And no one sees anything objectionable in it.

Article fourteen prescribes the use of a corporal of white linen. The Oriental church permits any color for the illeton (corporal). It is a perfectly legitimate usage, but it shocked the Latins.

Article fifteen, while accepting the Greek practice of not fasting on Saturdays during Lent, recommends the Latin practice as the one to be preferred. Here again Innocent IV shows

his preference, like all Latins of his day, for the Latin discipline and tries to inculcate his own discipline, without however making it obligatory. Since that time there has been a tendency to oblige Orientals living among Latins to adhere not only to their own fast days but also to observe the Latin fasts. Fortunately all this is changed and the 'periculum scandali' invoked by the Latins in Rome in the sixteenth century to make the Greeks follow the Latin fasts has disappeared with the passing of time. An eighteenth century document of the *Etsi Pastoralis* (IX-7) is proof of this, for it does not impose one single Latin fast day on the Orientals.

Article eighteen declares wrong the belief still existing in some Greek countries that carnal intercourse between free persons was not a grave fault. This declaration by the Pope is nothing more than the teaching of Catholic and even Christian morality.

Article nineteen prescribes formally that the Greek bishops confer seven orders instead of the traditional four of the Oriental church. Here again is a point where the doctors as well as the Popes, due to the state of theological studies of the day, could not understand the Oriental discipline. One is obliged to wait for the works of the Oratorian Jean Morin on the ancient rites of ordination, to vindicate the Oriental usage.

In the first half of the seventeenth century during the meetings held in Rome for the revision of the Greek Euchologion which had been denounced to the Holy See by the Latin bishops of the kingdom of Naples as being full of errors, the members of the commission came to the conclusion that it was necessary to maintain the ordinance of Innocent IV and in consequence they had the Roman Pontifical translated into Greek, with the intention of imposing its use upon the Orientals. But Urban VIII called Jean Morin from France in 1639 to sit in the commission. It was an easy task for Jean Morin to demonstrate, with the help of ancient Latin texts, that the ordinations of the Greeks were sufficient. Thereupon Urban VIII annulled all the work of the commission. The question was reopened under Benedict XIV, who himself describes the fact in his constitution *Ex quo primum,* where he solemnly approves the Greek Euchologion, with the simple

modification of a special formula for Oriental priests to absolve Latins, which incidentally was rescinded in 1865.[8]

Article twenty proclaims the legitimacy of second, third, fourth and even further marriages as opposed to the rigidity of some Byzantine canonists. To-day the Orthodox church's view of the matter corresponds with the proclamation of the Pope.

Article twenty-one forbids priests to bless second marriages. There appears to be a contradiction here, but no doubt the blessing referred to is the solemn blessing prescribed by the Greek Euchologion.

Articles twenty-three and twenty-five order the use of the word Purgatory, a term originated by the Latin scholastics of the middle ages and hence unknown to the Greeks. This is a point of pure form. One would have liked to see Innocent IV take a broader view of these questions; but it was not the spirit of his day to do so. The same might be said concerning the *Filioque*. And may we add that since that time Pius V, well known for his zeal for the faith, declared expressly in 1568 that the Greeks were not obliged to utter the *Filioque* as the belief in the " Aeterna spiratio " of the Holy Ghost, Father and Son was sufficient.[9] Later on, more rigor was used. Clement VIII imposed on the Greeks and Albanians of Italy the obligation of saying *Filioque* if its omission would cause scandal.[10] Benedict XIV maintained that ordinance applied to Italy alone. (*Etsi Pastoralis* I, 2).

To-day the Greeks have been left free to use their formula of the ancient father, " per Filium ", which amounts to the same thing. The uttering of the *Filioque* is no longer imposed, not even in Rome in liturgies celebrated in the presence of the Sovereign Pontiff, as was witnessed in 1908 and 1925.

As happens more often than not, the Latin missionaries went much farther than the pontifical ordinances and they required Oriental Catholics to utter the *Filioque*. These poor missionaries, if we may be permited to use the expression, were more Catholic than the Pope.

[8] *Ex quo primum*, 1 March, 1756, nn. 2, 4, 7; J. Morin, *Commentarius ecclesiasticus ac dogmaticus de sacris Ecclesiae ordinationibus*, Paris, 1655, Preface.

[9] Vatican archives, cup. LII, vol. 17, p. 79.

[10] Clementine Instruction, 28.

There remains the famous and much decried constitution of Innocent IV. We have not hidden or denied anything of the truth. That Innocent IV, like Innocent III, must be classed with the Popes who were Latinizers is not to be denied. We hope we have explained sufficiently how Popes when they speak or write not *ex cathedra* are but men of their age.

It may be that some of our readers are perturbed at the sight of the numerous criticisms we have made of papal ordinances concerning the Oriental church. Allow us to quote an example. On the feast of All Saints in 1331, Pope John XXII, one of the Avignon popes, while preaching gave utterance to this: "Souls of the saints enjoy the full view of God only after the universal judgment." This opinion held by some fathers has opposed to it the general teaching of theologians. As was to be expected, loud and strenuous criticism was heard on all sides. The Pope, at first displeased at being called a heretic, summoned a meeting of cardinals and then recanted his opinion. On 4 December 1334, on his deathbed he made a public retraction of that doctrine, which he had put forth not as Pope but as private theologian.

Let us remember that the authors of the schism, Photius and Michael Caerularius were the originators of all the trouble. They are the ones who tore asunder the seamless robe of the Church; they are the ones responsible for the Latin ignorance of Greek usages which before their time was well known from religious contact between Latins and Greeks. To refuse obedience to Rome is to court grave disaster. *Ubi est Petrus, ibi est Ecclesia.*

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE COURT OF LAST APPEAL—A TRUE ACCOUNT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father White, in the very important legal study which he has just contributed to this REVIEW, describes the litigation over the faith of the Cary children as the "American case most frequently cited" of the adjudication of the prenuptial contract by our civil courts. As a lawyer, he must confine himself to the purely human aspect of the contest. He must conclude his treatment, as the story concludes in legal literature, now to be found concerning it, in every worth-while law library in the land and in the great libraries of the world. There, Brewer, the Plaintiff, in the case *Brewer v. Cary,* suffers an utter defeat.

As a matter of fact, easily demonstrable, the full conclusion of the story makes Brewer, the Catholic party, completely triumphant. Brewer appealed to a higher court, that of God; and from His high court, the Almighty, when human justice was miscarrying, sent forth a verdict that was as swift as it was just and sweet. This concluding chapter is not well known. Save in casual references in local papers at the time of the event, this is the first publication of all the facts. As the case is so frequently cited, Catholics, and particularly the clergy, will want to know the details.

Judge Benjamin Brewer was not always of the faith; but, having attended a mission preached by the saintly Henry Moeller, S.J., he embraced Catholicity with all the powers of his clear mind and honest heart. His reading was henceforth, aside from the law, almost exclusively Catholic periodicals and books of devotion; and his conversation was on the things of God. After our Saviour, and Mary and Joseph, his favorite saint was Ignatius of Loyola. He read everything he could

secure about him, perhaps as a kind of compliment to his highly esteemed friend, Father Moeller.

The Judge's family came with him into the Church. But his eldest daughter kept company with, and finally married, a Dane, whose name was Cary, the defendant in the suit.

Mr. Cary was a good husband; he had no religious prejudices; he accompanied his wife to Mass regularly on Sundays, and it was confidently expected that he would eventually accept her religion. Gertrude, the first child, and Augusta Theresa, the second, were baptized as the children of any good Catholic family would be. But shortly after the birth of the second child, the mother fell ill and died. Mr. Cary, after no great interval, married again. Here the trouble began, for the new wife was an extremely earnest Protestant.

She began to take the children to the Protestant church. Mr. Brewer reminded Cary of the promise that he had made to bring the children up as Catholics, even should the mother die. But Mr. Brewer received no satisfaction. After repeated expostulation, he instituted a suit to compel the fulfilment of the prenuptial contract. The St. Louis court threw the case out almost without due hearing. It was argued that Cary, the father, had an inalienable right to educate his children in the religion that suited him; a right which, like the right to life, he could not give away if he wanted to.

At almost greater expense than he could bear, Judge Brewer carried his suit to the Supreme Court of Missouri. The expense was not merely financial; unforeseen worries and vexations were a greater strain. For instance, a breezy Catholic weekly almost prejudiced the case by declaring editorially that it was evident such prenuptial contracts had no value before the civil courts. Brewer felt particularly that so very few of his co-religionists took any interest in the question at issue. To his strong faith, the loss of his beloved grandchildren was a thing more terrible than death itself. He had himself come out of the darkness of heresy into the light, and the legal kidnapping of his offspring by the powers of darkness plunged him into unspeakable anguish. He could not understand the apparent indifference of the general Catholic public. There was, fortunately, a notable exception, a prominent Catholic lawyer, away off in Philadelphia, wrote

to Mr. Brewer so frequently and encouragingly that his name appears as one of the plaintiff's lawyers in the printed court records.

The Supreme Court of Missouri confirmed the decision of the lower tribunal, which, as we said, awarded the case to Cary. The children were to be brought up as Protestants. Here is where the story ends, as you may find it in the Missouri Reports available in all the law libraries. Even Father White must conclude here, for he is treating of civil law alone. But the right hand of God is not shortened. Were you to visit St. Louis to-day—twenty years after the celebrated trial—you might meet Gertrude and Augusta Theresa. The former is Sister Euphrasia of the Ursuline Order, now residing in the convent in Kirkwood, a suburb of St. Louis; the younger girl, an excellent Catholic lady, lives in the city with her aunt, Miss Brewer. How is it, you may well ask that they are not Protestants? We may follow the case now to the court of last appeal.

Immediately after the adjournment of the court that had so bitterly disappointed his ardent hopes, Mr. Brewer came to the office of the writer of these lines. He could not see any way either legally or financially of bringing the matter to the Supreme Court of the United States; but he was determined to do so if under heaven there was a shadow of a possibility. But there did not seem to be even a shadow of hope. He was weary, discouraged, dejected; his voice was not his own. My efforts to comfort him failed, until happily I recalled an idea which but a few days before he had quoted to me appreciatingly. "Judge", I said, "don't you recall the saying of St. Ignatius that we must go at our work as if everything depended upon our own efforts, but we must place our confidence in God as if everything depended upon God." "Now," I added, "you have done your part to the best of your ability; can't you trust that God will do His part?" Slowly he answered; "I can—I do." And his old voice returned to him through the rest of the conversation. He still, however, felt it that Catholics had taken so very little interest in the issue. Whereat I remarked that there was one Catholic who was interested, the Archbishop of St. Louis; and I urged him, that

on his way home, as he passed the Archbishop's residence, he should call on his Grace and tell him the outcome of the trial.

He had scarcely reached home when he called me to the telephone. The first part of his message was one of delight over the wonderful kindness shown him by Archbishop Glennon. Then, he added: "You know I'm worried and I want advice. They tell me that Cary is dangerously sick. Should I call on him and tell him that I forgive him?" I replied: "Under the circumstances, that might not be prudent. Forgive him before God, as I know you do; that's enough." —"Thank you, thank you, I'll do just as you say."

Two or three days later Cary died. Brewer was now the next of kin to the children, and the St. Louis court transferred them wholly to his guardianship. In the record book of this court, I am told, you may read of the decision by which the children were awarded exclusively to Cary, but in the very next entry they are committed completely to Brewer. Bringing the children to see me, Mr. Brewer's first words were: "Can't we rely on God to do His part?"

Judge Brewer took his case to the court of last appeal. God gave a swift decision. If we all had the vigorous faith of that earnest man, this court would receive more of our appeals, and its gracious decisions more often bless the world.

(*The writer withholds his name, but it will be given to any inquirer whose interest in this communication leads him to seek it.*—EDITOR.)

THE POET GOETHE'S RELIGION.

The centenary celebrations of the death of Germany's chief modern poet have raised the question of his religious convictions, and in particular his attitude toward the Catholic Church. His early compositions, while giving evidence of his genius as an original writer, leave on the whole the impression of being the work of an agnostic with a doubtful tendency regarding the Christian Church. This condition of mind was largely due to his earlier education and associations. But the study of French and Italian literature, fostered by his father who was an authority in literature as well as in law, gradually made Goethe aware of the claims of the Christian

religion from the purely historical point of view. This appreciation was enhanced to a perception of that loftier possession of eternal truths which is the privilege of men of genius, an endowment independent of scientific or other acquired knowledge. Such a perception includes the realization of both the beauty and goodness implied in true religion. It belongs to men of exceptional endowment, although their daily conduct may appear averse to the practice of virtue. Conviction of a truth does not necessarily weaken the passions controlling the will. None the less it will assert itself at times, and especially in critical moments that call for a decision of some great life-purpose or at the hour of death. We find it in nearly all of the great masters of art and poetry, like Lord Byron, Hawthorne, and others who excel in expression of the beautiful.

In the case of Goethe this sentiment of genius was further heightened into noble aspirations by his residence in Italy and by associations with kindred artistic spirits like Schiller. When illness brought him to Bingen in the Rhine-country at the mature age of sixty-five, he was unexpectedly made to witness the religious processions which annually occurred on the feast of St. Roch, Patron Saint invoked by the sick, and who is honored alike in France and Germany for his wondrous cures. After witnessing the celebration on 16 August, 1814, Goethe writes to his wife: "The pilgrimage of St. Roch, near Ruedesheim, in which under a bright sunny sky some 12,000 people took part, was unique." In his treatise on *Art and Antiquity* he publishes a vivid account of what he had seen. Upon a second visit there in September of the same year he describes the spectacle of devotion with renewed enthusiasm and adds: "The vivid image of the locality with its appointments was facilitated for me by the invitation of the beloved Brentano family, whose hospitality I enjoyed." As the music of the organ caught his ear and his eye glanced up to an empty panel over the altar he exclaimed: "Oh for a picture of the Saint!"

The words registered a solemn vow, unconsciously uttered then and there by himself, that he would procure the image himself. This proposal was heartily seconded by his host. On the following February he writes to his friend Madame Servière, who had likewise become interested in the project

of making the votive church of St. Roch a work of artistic beauty:

My thoughts return ever to Winkel, and I recall the vow which I took solemnly to enhance the honor due to the saint. For this purpose I engaged at once the services of a most competent master artist, to whom I offered an adequate sum of money. Perhaps you will aid me in the matter, so as to satisfy the artist's demands, and make him do his best in executing the design which I have suggested. The picture might be ready by July and be placed over the altar in the beginning of August. The Bingen community will no doubt provide a suitable frame. May my pious endeavor find an answer, and make the work a true expression of the miraculous power of the saint! I trust we may both enjoy the blessed privilege of taking part in the celebration.

The cartoon was eventually entrusted to the care of the Hon. John Henry Meyer, director of the Academy of Design at Weimar. The execution of the painting was assigned to a promising artist, Louise Seidler of Jena.

Shortly after this, Goethe suffered the death of his wife, which delayed matters for a brief space. When he again took up the work, the picture was nearly completed, and he expressed his delight with the work. Later on, he described it in detail, in an illustrated article (II. Heft "Ueber Kunst und Alterthum"). A conflagration in 1889 caused the temporary removal of the picture, but after the restoration of the church it was placed in St. Michael's chapel, where it remains.

All this throws light upon the character of Goethe as a religious man, who saw God in the beautiful, and worshiped Him as the personal embodiment of the Supreme Truth and Goodness. His later works, to which the "Faust Tragedy" belongs, strengthen this conviction, and we may believe that, like his friend Schiller, who died earlier, and of whom there is a tradition that on the last night of his life he called for a priest to receive him into the true fold of Christ, Goethe uttered his final cry: *More Light!* as a prayer for the eternal light to shine upon his soul.

FRA ARMINIO.

PRIESTS FRIENDLY TO JEWS.

Qu. A convert in one of our Eastern dioceses, who has noted the recent comments touching the relations of Catholic ecclesiastical authorities toward Jews, while the latter make no profession of accepting the doctrine and discipline of the Church, questions the wisdom of such tolerance. He thinks it calculated to keep people from embracing the true faith of Christ in whose name we profess salvation. "Jewish rabbis claim Abraham as their father or saviour, and thereby deny Christ as the only Saviour of mankind." What do you say to this?

Resp. Faith in the Redemption and the graces of the Catholic Church is a gift that comes to the individual soul through instruction, prayer and baptism in the Name of the Triune God. The sacramental baptism of water given to the child implies a disposition which assumes the future exercise of virtue, if the baptized candidate outlives infancy. Sponsorship at baptism vouches for the exercise of the professed faith to make it living. But sacramental baptism of water may also be supplied by sincere desire for the same, and by martyrdom.

Ignorance or misguiding authority can in individual cases prevent the full recognition of the Old Testament promises as actually fulfilled in Christ, thereby preventing the acceptance of the Redemption, through Baptism. Nicodemus was the friend of our Lord before he became a Christian. The Samaritan woman had received the grace of faith in Christ before she was baptized. So it may continue. The Pharisees denied the Christ, despite the miracles which He wrought to convince them of the advent of the Redeemer. But there were Hebrew Scribes who taught the true faith without giving it the name Christian. So there were later on. We have before us the work of Rabbi Bachye, a Spanish Jew, who wrote during the middle of the eleventh century. His chief work bears the title, "The Duties of the Heart", and has been translated by Edwin Collins, Hebrew scholar of London University College (Dutton, New York. 1910). This work points out the qualities of true wisdom as the highest good. It appeals to the *Torah* as its chief source. But the latter term (generally translated "law"), while it means literally

guide or instruction, has in Hebrew literature several distinct meanings. These are: (1) the Pentateuch as distinguished from the rest of the Bible; (2) any part of the Old Testament as distinguished from the Talmud-Rabbinic opinions and traditions; (3) the combined contents of the Bible and the Talmud, including scientific, medical, ethical or other facts or theories, studied for the purpose of elucidating the spiritual meaning or practical application of the Mosaic Law. Thus one would study the Torah to trace the principles of religion, hygiene, ethics, etc. in the Pentateuch.

The reader of Rabbi Bachye's volume who ignores the purely Jewish sources of the writer, might readily believe that he is reading chapters in the *Summa Theologica* of St. Thomas of Aquin. This is no exaggeration. That a Jew who practises the virtues thus outlined believes himself to fulfill the Divine will in expectation of the Messianic advent will readily be allowed. Prayer and Christian example may bring fresh light and grace to such souls, as true friends of God and hence of Christ. We can therefore be on friendly terms with them, as our Lord was with Nicodemus and the Samaritan strangers.

SEVENTY-FIVE YEARS OF THE AMERICAN COLLEGE AT LOUVAIN.

The American College of the Immaculate Conception, affiliated to the University of Louvain, in May celebrated with worthy academic and religious exercises, the seventy-fifth anniversary of its foundation. In 1857, the then Bishop of Louisville, Dr. John Martin Spalding, and the Diocesan Administrator of Detroit, the Right Rev. Peter Paul Lefevre, took the initiative for that enterprise. They hoped thereby to aid in the education of a properly equipped pastoral clergy, answering the needs of the immigrant population which was steadily growing in the United States. They also sought to raise the standard of education for secular priests in America. The Sulpician Fathers had established an ecclesiastical seminary at Baltimore fifty years earlier, and a number of the Bishops throughout the country had organized training schools for candidates to the priesthood, in connexion with their

cathedral schools. But not until after the middle of the nineteenth century was there any definite system of providing for diocesan seminaries in the New World. Religious Orders had organized theological teaching courses for their own candidates, and occasionally seculars shared in the benefits of their schools. European colleges, however, notably those established at Rome and at Louvain, promised to make the Catholic religion better understood and appreciated through the service of a pastoral clergy trained in the sciences of philosophy and theology.

The University of Louvain had, with some notable interruptions, due in the main to political upheavals, been in existence for nearly five centuries when the devastating European war broke out and destroyed a great part of its monumental buildings. Among these was the famous library with its treasures of incunabula and rare manuscripts. In this destruction the American College unavoidably suffered also.

When the war was over, the activity of the University was resumed. Two years later the cornerstone of a new library was laid in the presence of the Belgian royal family and the hierarchy, together with educators from all parts of the world. Among the latter, President Butler, of Columbia University, who performed the ceremony of laying the cornerstone, indicated the widespread sympathy on the part of Americans. It was of such practical character that in a short time more than half a million volumes were presented to the University.

On the nearly four thousand students enrolled, the American seminarists formed a relatively small proportion. Yet they were allowed to share the full benefit of the revival. Not only the professors immediately attached to the College of the Immaculate Conception, but also the eminent scholars of the Jesuit College with other lecturers from the academic schools, came to supplement the faculty.

Nor was the instruction confined to oral courses. The halls of the Louvain University which escaped destruction continued to breathe forth the memory of eminent leaders of intellectual thought in the past. Their example served as a continual inspiration to the students. Among the benefactors who had contributed to the famous collection of early prints,

during the seventeenth century, were Canon Beyerlinck, of Antwerp, Jacques Romanus, professor of medicine, and others no less distinguished. The old library counted among its treasures manuscripts that reached back to the twelfth century, and autographs of writers like Thomas à Kempis. In short, Louvain lost nothing of its old title as the "Musarum Domicilium". Here Adrian VI, Jansen, Vives, Lipsius, Rega had taught, and scholars like Erasmus, Dodonaeus, Mercator and Van Helmont had found opportunity to improve their scholarship.

In this way Louvain continued the great educational work of the medieval University which had dominated intellectual and religious life in the days of Bologna and Salerno during the twelfth century, and Paris, where St. Thomas of Aquin built up his system of Scholastic science, carried over to Oxford, Cambridge, Salamanca, Cologne, down to Freiburg, Brisgovia, in the fifteenth century. As there, so now in Louvain, intellectual knowledge was dispensed through the quadrivium to the four nations, Franks, Normans, Picards, and Allemanni.

The American College itself did not fail to add its own heroic teachers and disciples to the galaxy of Louvain's heroes. One of the earliest of these was Archbishop Seghers. A life of this saintly prelate was published in French by the Abbé de Baets at Ghent. Of it Bishop Stang, another of the noble progeny of the Louvain American College, wrote: "Archbishop Seghers' life reads like a romance from the early days of Christianity, and yet is a solid piece of history of our own times and of the Church in our own land. . . Dr. de Baets drew from reliable sources. He had at his disposal, among other material, the rich correspondence of the Archbishop with Louvain College." These letters of Archbishop Charles John Seghers were subsequently published in English by Dr. Stang, and form a source of valuable information on our subject.

On the occasion of the fiftieth anniversary of the American College, Pius X, conferring the rank of Domestic Prelate upon Canon Jules de Becker, then rector of the institution, the Holy Father wrote: "Hortamur ipsius Conlegii doctores et alumnos, ut stent in fide constantes, numquam a proposito sibi fine deflectant, sed majorum vestigiis insistentes, omni ope studeant

ut Americae Septentrionalis regiones Evangelicis praeconibus abundet." The appeal reached at the time more than five hundred alumni who were engaged in missionary work throughout the United States. The close attachment of the American College to the Holy See had shortly before induced the Canon's predecessor, Monsignor Willemsen, to seek retirement in the cloisters of the Vatican at Rome.

But to follow the main purpose that called forth these paragraphs, we need but refer briefly to a few facts leading up to the thanksgiving Jubilee after seventy-five fruitful years of the American College of the Immaculate Conception.

When in the fall of 1852 Bishop Spalding visited Belgium to secure priests and a body of teaching brothers for his schools, he met at Mechlin, Cardinal Sterckx with whom he discussed the utility of establishing in Belgium a missionary college for students preparing for the secular ministry in America. The Cardinal was much in favor of the project, and proposed Louvain as the most suitable place. For a time there appeared opposition on the part of no less an authority than the Archbishop of Baltimore, Dr. Francis Patrick Kenrick. The latter was intent on founding an American College at Rome and nowhere else. When his project failed, he changed his mind and seconded the efforts of Monsignor Kindekens, who during his visit to Belgium had broached the matter to some influential friends. Among other offers of assistance, he received a promise of fifty thousand francs from Count Felix de Merode. This won the decision in favor of Louvain. In 1857 a letter was addressed to the Archbishop and Bishops of the United States asking their approval and soliciting their financial coöperation.

After sundry disappointments the Vicar General of Detroit was sent to Louvain to procure a suitable site for the foundation of the College. An abandoned Benedictine convent, the old Collège d'Aulne, founded in 1629, appeared most convenient, and here, on the feast of St. Joseph, 19 March, 1857, the American College of the Immaculate Conception was opened. An appeal to the Catholics of Belgium to support the project had meanwhile been issued, and was seconded in a letter signed by Baron de Gerlashe, Chanoine Beelen, Comte de Theun de Meylandt, Comte de Limburg Stirum, Comte d'Hane

de Potter, Richard Lamarche, Vicomte de Beughem, M. Poncelet, Chevalier de Staes. This brought the needs of the American College to the notice of the Catholic public simultaneously in America and Belgium.

The recall of Monsignor Kindekens and the appointment of Monsignor de Nève in his stead followed soon after. In a Pastoral Letter of the Third Provincial Council of Cincinnati, and again in the Second Plenary Council of Baltimore, the College found generous endorsement. In 1871 Monsignor De Nève was succeeded by Dr. Dumont, who was elevated to the bishopric of Tournai in 1873. The next Rector was Professor Pulsers, a writer of several popular theological works. After him the government of the seminary was for a brief space resumed by Monsignor de Nève, until Pope Leo appointed Monsignor Willemsen, who enlarged the facilities of the house and improved the curriculum of studies.

A notable feature of the educational management of the College was found in the fusion of national elements calculated to produce a wholesome cosmopolitan sentiment in the young missionaries. At the time of which we write there were in the Seminary students of the following nationalities: Flemings, Walloons, Bohemians, Poles, Rhinelanders, Westphalians, Hessians, Americans, Hollanders, Irishmen, Brandenburgers, Wurtembergers, Thuringians and Badensers. Some of these students paid their own tuition, and were allowed to choose the diocese of their future pastoral work in America. Others would be presented to such Bishops as might be willing to assume payment of their expenses. There were also a few burses.

Bishop Stang, historian of the American College, closes his account of it with the attractive picture of the Louvain city by Justus Lipsius, one of its noblest sons: "No other locality seems, from the disposition of place and people, more suitable for learned leisure than Louvain. The atmosphere is pure and cheerful; the space open and delightful. Meadows, fields, vines, groves make it a *rus in urbe.*" Such is the place where our youthful aspirants are making ready to fight the battles of the Lord in America, under the auspices of Mary Immaculate.

A SECOND STIPEND WHEN BINATING?

Qu. If a pastor who binates, received a large stipend with the request to say a Mass for the intention of the donor on Sunday, would it be lawful for him to apply his second Mass for the intention of the donor in order to fulfill the special circumstance of saying the Mass on Sunday and to apply his Mass on Monday to fulfill the intention for the fruits of the Mass?

Resp. This means of satisfying the donor's twofold intention without violating the prohibition of a pastor's accepting a stipend for his second Mass, is ingenious, but it can hardly be justified. Manifestly the donor intended both that the Mass be said on Sunday and that the fruits of this Mass be applied according to his intention.

Would a pastor who has actually applied the Mass in this way be obliged to restitution? While the artifice cannot be countenanced, it is not certain that this double application would not fulfill both obligations arising out of accepting the intention with an added circumstance. Therefore *post factum* an obligation of restitution cannot be urged.[1] This is all the more true, seeing that it is not certain that an obligation of restitution exists if a priest accepts a stipend for a second Mass after he has applied his first Mass *ex titulo justitiae,* e.g., *pro populo* or for another stipend.[2]

This conclusion is arrived at even by those who hold the view that to accept the stipend would not only be a violation of canon 824 § 2, but also a simoniacal contract.[3]

What is said above holds also when the donor asks for both the celebration of the second Mass on Sunday and for the application of the fruits of the same Mass. If, however, the donor intended only the celebration of the Mass on Sunday, but the application of the Mass for another day, there would be no violation of any law. On the contrary, canon 824 § 2 makes express provision for accepting a fee for the celebration of the Mass alone. But it is difficult to see how this could be

[1] Cf. Gasparri, *De SS. Eucharistia,* (Paris, 1897), n. 594; Cappello, *De Sacramentis,* (Turin: P. Marietti, 1921), I, n. 690, 5.

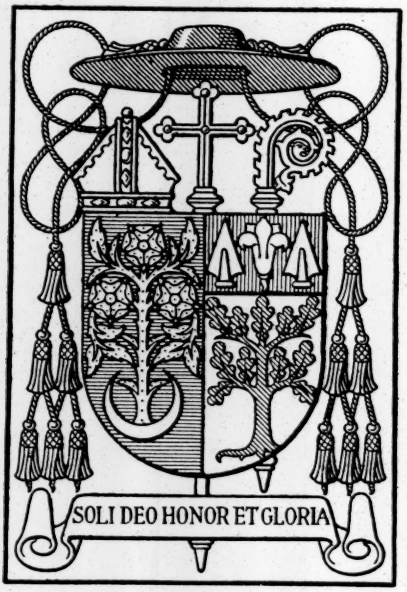
[2] Vermeersch-Creusen, *Epitome,* (4 ed., Malines: H. Dessain, 1930), II, n. 11, 1°; Ione, "Messstipendien," *Theologisch-Praktische Quartalschrift,* LXXXIII (1930), 125-129.

[3] Cf. preceding note.

applied in a case of this kind. If one pastor asks another who has said his first Mass *pro populo* in his own parish church, to say a second Mass in the former's church for the convenience of the people of that parish, the celebration and the title can certainly be distinguished from the application of the fruits of the Mass. But could that be the case, if a donor makes a request for both? In fact, does the donor understand the distinction sufficiently? Therefore it seems that the only course open to a pastor is to refuse to accept a request for a Mass such as our inquirer speaks of. A brief explanation of the law will enlighten the donor sufficiently on how the priest need not be deprived of the extraordinary stipend and how the donor may be edified at the same time.

RECENT EPISCOPAL ARMS.

I. Arms of the Bishop of Mobile.

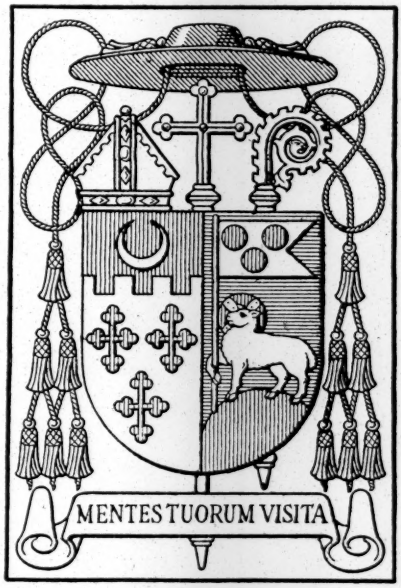


Two coats impaled. A. Azure, from a silver crescent in base a rosebush with three flowers gold (See of Mobile). B: Silver,

an oak-tree vert; on a chief gules a lily between two spear-heads silver (Hoolen). The arms of the Diocese have been explained in the REVIEW.[1] The Bishop's impalement adds to his family oak-tree a chief charged with the symbols of St. Joseph and St. Thomas the Apostle, his two name Patrons. In the diocesan arms the rosebush is carefully conventionalized: an admirable example of this medieval heraldic figure will be found in the famous *Wappenrolle von Zürich.*

II. ARMS OF THE BISHOP OF FORT WAYNE.

Two coats impaled. A: Silver, three crosslets gules; on a chief battled gules a silver crescent (See of Fort Wayne). B: Azure, standing on a knoll gules a paschal lamb holding a forked banner silver charged with three roundels gules (Noll).



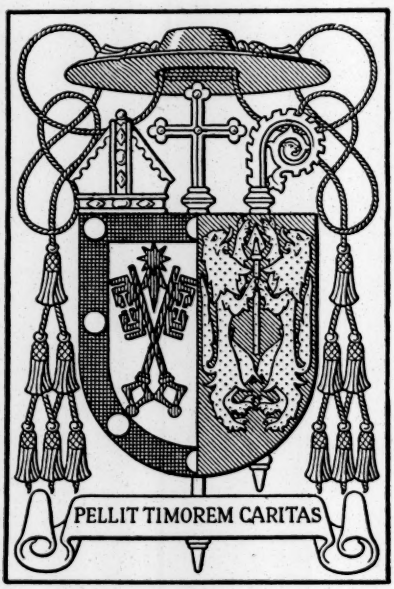
In the diocesan arms the field is shown as the wall of a fortification, charged with three crosses in honor of the Blessed Trinity, while above it is the emblem of the Immaculate Con-

[1] Vol. LXXI, No. 3, p. 287.

ception, the dedication of the Cathedral Church. The Bishop's impalement is a simple "rebus coat": the paschal lamb, heraldic attribute of St. John the Baptist, and the knoll on which it stands express the prelate's name. The banner bears, instead of the usual cross, the three red roundels on silver of the present Holy Father's arms.

III. Arms of the Bishop of Scranton

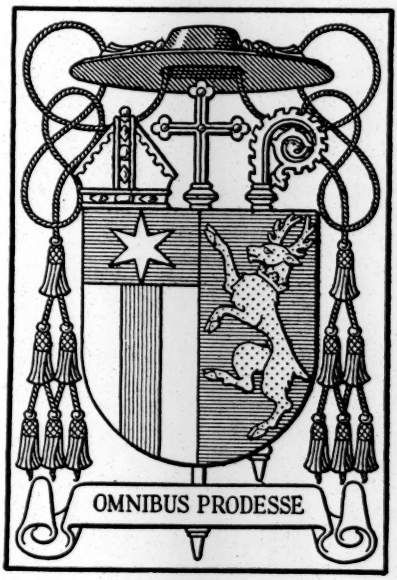
Two coats impaled. A: Silver, two crossed keys and above them a comet gules within a border dimidiated sable charged with eight plates (See of Scranton). B: Vert, two lions facing each other and holding a spear, all gold (O'Reilly). The keys in the diocesan arms indicate the cathedral dedication; the



comet of Leo XIII was added in gratitude for the bull *Rerum novarum;* the border is from the arms of William Penn and serves as a territorial identification. It should be noted that whenever a diocesan coat with a border is "impaled" with the Ordinary's arms, the border is "dimidiated"— that is, but half of it is shown, as in the above cut. This was a regular

medieval practice. The Bishop uses the familiar O'Reilly lions, but instead of holding between them the cut-off "Ulster" hand, the spear of St. Thomas the Apostle, the prelate's name Patron, has been substituted.

IV. Arms of the Bishop of Lincoln.



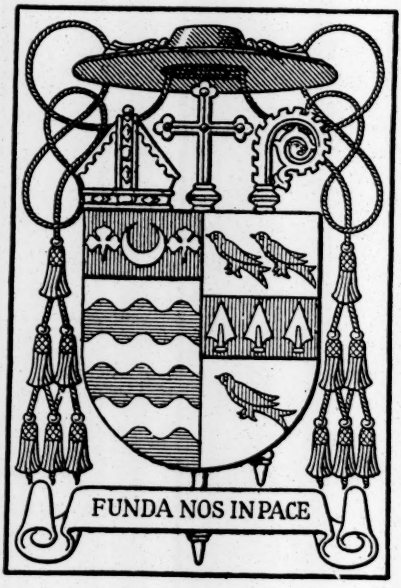
Two coats impaled. A: Silver, a pale gules; on a chief azure a star of six points silver (See of Lincoln). B: Azure, a gold stag rampant, collared with a coronet (Kucera). The arms of the Diocese have been explained in the Review.[2] The Bishop uses his family coat. Although it is but fourteen years since the diocesan arms were designed, the present Ordinary is the third Bishop of Lincoln to use them.

V. Arms of the Bishop of Newark.

Two coats impaled. A: Barry-wavy of six, silver and azure; on a chief gules a crescent between two trefoils silver

[2] Vol. LX, No. 3, p. 302.

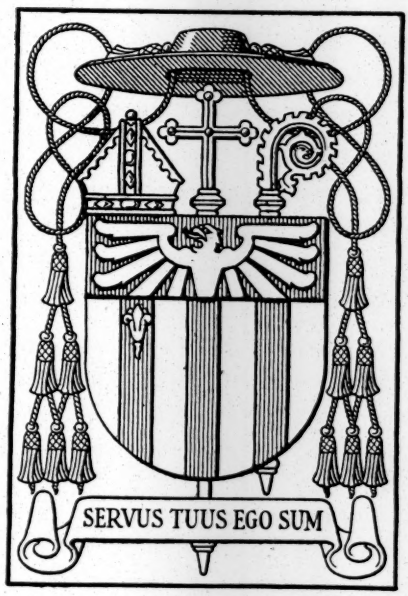
(See of Newark). B: Silver, on a fess between three martlets gules as many silver spear-heads (Walsh). The diocesan coat is based upon that on Newark in Nottinghamshire which it



follows in arrangement and coloring; the diocese, however, substitutes for the peacock, fleur-de-lis and lion which appear on the older coat, the crescent of the Immaculate Conception, under which title Our Lady is Patroness of the United States, and the trefoils of St. Patrick, in whose names the Cathedral Church is dedicated. The Bishop's impalement is a variant of one of the several Walsh coats, with the addition of the spear-heads of St. Thomas the Apostle, his name Patron.

VI. Arms of the Bishop of Rhodiopolis, Auxiliary to Detroit.

Paly of seven, silver and gules, the second pale charged with a silver lily; on a chief gules a silver eagle issuing. Bishop Plagens' arms may be derived from the root-word *plaga,* which suggested the division of the field of his arms into seven



stripes; his two name patrons, St. Joseph and St. Casimir, are indicated: the first by the lily, the second by the silver eagle on red of the old royal Polish arms.

PIERRE DE CHAIGNON LA ROSE.

SANATIO IN RADICE OF AN INVALID MIXED MARRIAGE.

Qu. X, a Catholic, and Y, a non-Catholic, were married by a minister three years ago. They have one child. X wishes to come back to Church. Y refuses to have the marriage validated. Since they have a child and probably will have others, can a *sanatio in radice* be procured without the usual *cautiones* regarding the children? Undoubtedly, since Y will not have the marriage validated, neither will Y allow the children to be baptized Catholics or reared as such.

Is it difficult to procure a *sanatio in radice*? After much reading I fail to find just what information is needed to apply for one.

If convenient, will you please outline what one needs to apply for this dispensation.

Resp. In the recent quinquennial formula the faculties of our bishops to grant the *sanatio in radice* for mixed marriages

contracted outside the Church are renewed, but the following two restrictions have been added ". . . exceptis casibus: 1° in quo pars acatholica adversatur baptismo vel catholicae educationi prolis utriusque sexus natae vel nasciturae; 2° in quo ante attentatum matrimonium, sive privatim sive per publicum actum partes se obstrinxerunt educationi non Catholicae prolis, uti supra. . ."

The first of these exceptions eliminates from the power of bishops grant of the *sanatio in radice* for all cases in which the non-Catholic is opposed to the Catholic baptism and education of all the children of both sexes, already born or to be born. Before this restriction was added, it was quite generally admitted that the *sanatio in radice* could be granted even if the non-Catholic party was opposed to the Catholic baptism and education of the offspring, provided the Catholic should promise to do his best to attain both those ends. Furthermore, especially when there was question of making the promises required by canons 1061 and 1071 for a dispensation, not a few authorities held it was sufficient if the Catholic baptism and education of the children still to be born were safeguarded. Now the opposition of the non-Catholic to the Catholic baptism and education of all or even only of some of the children, e.g., of those already born, will render it impossible for the bishop to heal the marriage.[1]

The second exception refers to cases in which at the time the parties entered the invalid marriage, they had agreed, whether privately or solemnly by public document, not to have all the children baptized and reared in the Catholic Church. If both parties recede from this pact, it would seem that their marriage could be revalidated by a *sanatio in radice.*

It may be asked whether these restrictions do not practically render this faculty of a *sanatio in radice* nugatory. Not at all. No doubt these exceptions exclude very many, if not most of the cases for which the *sanatio in radice* could heretofore be granted. All the same, there are not a few such invalid mixed marriages, in which the non-Catholic, while not

[1] Indirectly, this restriction would seem to strengthen the opinion that for a dispensation for convalidating such a marriage the promises of the Catholic baptism and education of the offspring must include also the children already born to the couple.

opposed to the Catholic baptism and education of all the children born and still to be born, is unwilling to commit himself to a formal promise; more frequently he will refuse to renew his matrimonial consent in the presence of an authorized priest and witnesses. In these cases and only in these cases can the *sanatio in radice* be granted.

Our inquirer may from the above judge the case he presents. In cases of the kind he submitted, it does not always follow that, because the non-Catholic party will not renew his consent before the priest and witnesses, he is necessarily opposed to the Catholic baptism and education of the children. Prudent inquiry by the Catholic party will bring out the fact. More certain would be the non-Catholic's attitude when the question of the Catholic baptism and education of the children is actually to be decided. If the non-Catholic makes no objection to the Catholic baptism of the children and places no hindrance to the Catholic's practice of her religion, there would seem to be sufficient reason to conclude that he is not opposed to the Catholic education of the children as they grow up. If this conclusion is justified by the various circumstances, the bishop can use his faculties and heal the marriage.

The documents that must be presented with the request for a *sanatio in radice* are: a certificate of the marriage; proof that one of the parties is a Catholic; proof that the other is not opposed to the Catholic baptism and education of all the children; the promise of the Catholic to do all in his power to have them baptized and educated in the Catholic; proof of the *status liber* of both parties; the statement of the impediment, whether of mixed religion or of disparity of cult, as also mention of any other impediments that may be present in the case; finally, the reason for the *sanatio in radice* (on the one hand, the refusal of the non-Catholic to make the formal promises or to renew his matrimonial consent before a priest and witness; on the other, providing for the conscience of the Catholic).

If, because the non-Catholic is opposed to the Catholic baptism and education of all or of some of the children, the bishop cannot serve, it may be possible to obtain the *sanatio in radice* directly from the Holy Office or perhaps from the Apostolic Delegate. Whether the latter's faculties are re-

stricted by those exceptions in the bishops' faculties or whether the Holy Office will itself be guided by them, has not been announced.

ORIENTALS IN LATIN PARISH.

Qu. What are the rights and duties of a pastor toward Oriental Catholics living in his parish?

Resp. The course to be followed by a pastor of the Latin Rite in administering to Catholics of the Oriental Rites will differ according to whether or not there is a parish of the respective Oriental Rite in the place.

1. If there is parish of the respective Oriental Rite in the place, a priest of the Latin Rite may not administer to Oriental Catholics those liturgical functions which are reserved to the proper pastor, e.g. solemn Baptism, Viaticum, assistance at marriage, funerals, except in case of necessity. But they may hear their confessions and absolve them (canon 905); administer Communion to them not only when they receive out of devotion (canon 866 § 1) but also for the purpose of fulfilling their Easter duty, though they are advised ("suadendum") to receive Easter Communion in their own Rite (canon 866 § 3). Oriental Catholics may attend all functions in the Latin Rite and by attending Mass in a Latin church they fulfill their Sunday obligation.[1]

Moreover, for the Ruthenians in the United States and Canada the Holy See has made special regulations by two decrees of the Sacred Congregation for the Oriental Church: *de spirituali administratione ordinatuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septentrionalis,* 1 March, 1929;[2] *de administratione ordinatus Graeco-Rutheni in Regione Canadensi,* 24 May, 1930.[3] It will be well for Latin pastors with Ruthenians in their parishes to study these decrees, no matter whether there be a Ruthenian parish in the same territory or not. For other Orientals in the United States

[1] A contrary regulation, art. 42 of the decree for the Ruthenians in the United States, referred to below, has been revoked. S. C. pro Eccl. Orient., *declaratio,* 11 June, 1930—*Acta Ap. Sedis,* XXII (1930), 354.

[2] *Acta Ap. Sedis,* XXI (1929), 152-159.

[3] *Acta Ap. Sedis,* XXII (1930), 346-354.

and Canada no special regulations of a similar nature have been promulgated.

2. If there is no parish of the respective Oriental Rite in the territory, the Catholics of any Oriental Rite must avail themselves of the ministrations of the pastor of any Rite; and the latter is bound to serve them just as he is obliged to minister to Catholics of his own Rite. Furthermore it must be borne in mind by all concerned that the assistance at services in the Latin Rite by Catholics of an Oriental Rite—no matter how long the practice continues—does not result in any change of Rite: Orientals remain subject to their Rite (canon 98 § 5). This holds even if Baptism in the Latin Rite is conferred upon children of Oriental Catholics—whether through necessity for lack of a priest of their own Oriental Rite or through fraud.[4]

Finally, it is not left to the choice of Orientals to transfer to the Latin Rite. This change can be made only by the Holy See, which recently has authorized Apostolic Delegates to permit the transfer.[5]

DO PAPAL LAWS REQUIRE EPISCOPAL PROMULGATION?

Qu. There seems to be a strong impression in the minds of some priests that the general laws of the Church, as expressed by certain canons, as also the specific pronouncements of the Pope on the duties of Catholics, need the Ordinary's approval and promulgation to give them binding force in the diocese. I am not in accord with this sentiment. It seems that I have read in the *Acta Apostolicae Sedis* that whatever appears in that paper is sufficiently official for all whom it concerns. Will you kindly settle my doubt?

Resp. In canon 9 the Code lays down the rule that, unless otherwise provided, papal laws go into effect three months after the date of the issue of the *Acta Apostolicae Sedis* in which they are promulgated. And the constitution *Providentissima Mater Ecclesia,* 29 May, 1917, by which Benedict

[4] Cf. can. 98, § 1; 756, § 1; Pont. Com. ad C. C. auth. interpret., 16 October, 1919—*Acta Ap. Sedis,* XI (1919), 478.

[5] S. C. pro Eccl. Orient., decr. *de venia apostolica transitus ad alium ritum a Romani Pontificis legatis concedenda,* 6 December, 1928—*Acta Ap. Sedis,* XX (1928), 416-417. For a more complete study of this question our readers are referred to J. A. Duskie, *The Canonical Status of the Orientals in the United States,* The Catholic University of America, Canon Law Studies, n. 48 (Washington, 1928).

XV promulgated the Code, the Pope solemnly states ". . . Codicem, sic ut digestus est, *promulgamus vim legis posthac habere pro universa Ecclesia decernimus, iubemus,* vestraeque tradimus custodiae ac vigilantiae servandum." [1] These last words indicate the entire power of Ordinaries: it is their duty to see to it that the laws are actually observed.

This is no new regulation. When Pius X ordered the founding of the *Acta Apostolicae Sedis,* he ordained: "Volumus autem Constitutiones pontificias, leges, decreta, aliaque tum Romanorum Pontificum tum sacrarum Congregationum et Officiorum scita, in eo Commentario de mandato Praelati a secretis, aut maioris administri eius Congregationis vel Officii, a quo illa dimanent, inserta et in vulgus edita, hac *una, eaque unica ratione legitime promulgata* haberi, quoties promulgatione sit opus, nec aliter fuerit a Sancta Sede provisum." [2]

It is indeed a mistaken notion that papal laws do not oblige until the Ordinaries urge their observance. It is true, Ordinaries are in virtue of their office bound to see to it that the laws emanating from the Holy See are actually observed. But these laws bind even before the Ordinaries take any steps to enforce their observance, or even if they should connive at their violation. Any Catholic who should seek to excuse his violation of pontifical laws under the pretext that his bishop does not insist on their being observed, is deceiving no one but himself.

There are, however, a few exceptions. Sometimes the Holy See issues instructions to the Ordinaries with directions that the latter lay down more specific regulations to obtain the end which is intended, usually the more faithful observance of some law already established.[3] In these instances the specific regulations must be promulgated by the Ordinary and, until he does so, no new obligation is imposed upon clergy and laity. But even in such a case the already existing papal laws remain in force.

[1] *Acta Ap. Sedis,* IX (1917), pars II.

[2] Ap. const. "*Promulgandi*", 30 October, 1908—*Acta Ap. Sedis,* I (1909), 6. (Italics ours.)

[3] Cf. S. C. de Sacr., instructio ad Revmos Ordinarios de quibusdam vitandis atque observandis in conficiendo sacrificio Missae et in Eucharistiae Sacramento distribuendo et asservando, 26 March, 1929—*Acta Ap. Sedis,* XXI (1929), 631-639.

Another exception is of an altogether different character. It is the teaching of the Catholic Church that its laws do not derive their binding force from the consent of the faithful; neither does it depend in any way upon the acceptance of the faithful. Nevertheless a form of non-acceptance is admissible in two cases: first, when the Holy See does not strictly enjoin but rather urges a somewhat difficult observance.[4] The second case arises from the fact that the community upon which a law is imposed respectfully seeks release from it: until the petition is acted upon, the lawgiver is presumed not to insist on the observance of his law. However, in the present conditions which, according to canon 9, leave a law in abeyance for three months after its promulgation, it will usually not be warranted to appeal to this exemption unless the petition for the repeal or modification of the law is presented before the law goes into effect.[5]

As will be seen, these two exceptional cases are very rare. As a rule they will not apply. Therefore they will offer no excuse for not observing papal laws that have taken effect.

Priests who still insist that papal laws do not need to be observed unless the Ordinary insists on their observance betray unintelligible ignorance of the Primacy of the Pope. And Catholics, especially priests, who refuse to observe papal laws until the Ordinary urges them, fail in their obedience to the Vicar of Christ.

EXEMPTION FROM THE CANONICAL FORM OF MARRIAGE AND FROM DISPARITY OF CULT?

Qu. John was born of a mixed marriage and baptized in the Catholic Church. His Catholic mother died when he was six years of age. He was reared by his grandmother in the Protestant religion. In 1920 he married Justine, who had never been baptized. Is that marriage valid? If not, what is to be done, since both have since become Catholics? Would it make any difference if John's parents had not been validly married?

Resp. THE CANONICAL FORM. John is evidently included among those born of non-Catholics and baptized in the Catholic

[4] Michiels, *Normae Generales*, (Lublin: Catholic University, 1929), I, 166.
[5] Michiels, *op. cit.*, I, 167-168.

Church, but from infancy reared outside it, so that according to canon 1099 § 2 he was not obliged to observe the canonical form of marriage. The Pontifical Commission for the Authentic Interpretation of the Canons of the Code on 20 July, 1929, declared children of mixed marriages exempt from the canonical form of marriage, provided the other conditions are verified. This applies even if at the parents' marriage the usual promises had been made.[1] More recently, the same Commission has decided that that interpretation was merely declarative.[2]

The practical effect of this latter decision is that the former is retroactive: it must be applied not from the time it was given but from Pentecost 1918, when the Code went into effect. In virtue of these two declarations it is certain that, when John married in 1920, he was not bound to observe the canonical form of marriage and that therefore the manner in which he contracted it did not render it invalid.

This solution will apply also if the marriage between John's parents had not been validly contracted. The declaration of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 20 July, 1929, states that the canonical form of marriage is not binding upon those one of whose parents was a non-Catholic, " even though the promises prescribed by canons 1061 and 1071 had been made " (" cautionibus quoque praestitis ad normam canonum 1061 et 1071 "). This clause seems to imply that the declaration will apply all the more if the prescribed promises had not been given, with the result that usually at least the marriage of a Catholic with a non-Catholic would be invalid because contracted without authorized priest and witnesses present.[3] To say the least, the point is doubtful and according to canon 15 the law of the canonical form does not oblige in such circumstances. Therefore, even if John's parents had not been validly married, the solution would remain the same—namely, that John was not

[1] Ad II—*Acta Ap. Sedis*, XXI (1929), 573.

[2] 25 July, 1931, ad II—*Acta Ap. Sedis*, XXIII (1931), 388.

[3] Cf. P. Maroto, " De vi verborum can. 1099, § 2, 'ab acatholicis nati' iuxta responsa Pontificiae Commissionis ad Codicis Canones Authentice Interpretandos data dd. 20 Julii 1929 et 17 Februarii 1930", *Apollinaris*, III, (1930), 611.

obliged to observe the canonical form of marriage and therefore his having married outside the Church in 1920 did not render his marriage with Justine invalid.

THE IMPEDIMENT OF DISPARITY OF CULT. Now John was baptized in the Catholic Church, but Justine was not baptized. Did this disparity of cult render their marriage invalid? Canon 1070 restricts the diriment impediment of disparity of cult to Catholics marrying non-baptized persons. It is true that at first one or the other commentator of the Code endeavored to exclude from this impediment those who had indeed been baptized in the Catholic Church but who in virtue of canon 1099 § 2 were not bound to observe the canonical form of marriage. But their opinion was based on a false supposition. It is not warranted to extend the exemption of canon 1099 § 2 to canon 1070.

On the other hand, the consensus of opinion among the most highly esteemed canonists is that, although such a person as John in the present case is exempt from the canonical form in virtue of canon 1099 § 2, he is bound by the diriment impediment of disparity of cult when marrying a non-baptized person, provided the Catholic baptism was lawfully conferred without violation of canons 750-751.[4]

This view, which to-day seems to be unanimous, is confirmed by a decision given by the Holy Office, I April, 1922. An infant in danger of death was baptized by a Catholic doctor without the knowledge of its parents. Grown up, the person thus baptized had married an unbaptized woman. Later, after the man had become a Catholic, his marriage which had taken place toward the end of 1918, i.e. after the Code had

[4] Wernz-Vidal, *Ius Canonicum*, tom. V: *Ius Matrimoniale*, (Rome: Gregorian University, 1925), n. 263; De Smet, *De Sponsalibus et Matrimonio*, (3 ed., Bruges: B. Beyaert, 1920), n. 114 and 586; (4 ed., 1927), n. 586; Petrovits, *The New Church Law on Matrimony*, (2 ed., Philadelphia: J. J. McVey, 1926), n. 226; Hilling, "Das Ehehindernis der Religionsverschiedenheit", *Archiv fuer Katholisches Kirchenrecht*, CVII (1927), 178-181; Vermeersch, *Theologia Moralis*, III (Rome: Gregorian University, 1923), n. 775; Vermeersch-Creusen, *Epitome*, II, (4 ed., Malines: H. Dessain, 1929), n. 344; Cappello, *De Sacramentis*, III: *de Matrimonio* (Turin: P. Marietti, 1923), n. 412; Schenk, *The Matrimonial Impediments of Mixed and Disparity of Cult.* The Catholic University of America. Canon Law Studies, n. 51 (Washington, 1929), n. 154. If the Catholic baptism was conferred unlawfully in contravention of canons 750-751, most of these authors will not admit as certain that the person thus baptized is subject to the impediment of disparity of cult, provided he likewise never was received into the Church.

gone into effect, was declared invalid on account of the diriment impediment of disparity of cult.[5]

After this declaration, whatever probability accrued to the opinion that would exclude from this impediment all those who in virtue of canon 1099 § 2 are exempt from the canonical form of marriage, seems to have been destroyed.

From this it would follow that the marriage between John and Justine was invalid on account of the diriment impediment of disparity of cult.

What is to be done about their marriage, now that both have become Catholics? If they want to continue in their putative marriage, they are bound to revalidate their marriage by renewing their matrimonial consent in the canonical form to which they are now obliged.

If, however, they are alienated and cannot be reconciled, their marriage can be declared invalid on account of the diriment impediment of disparity of cult. The process will be that prescribed by canon 1990.

DIVORCES LESS FREQUENT IN THE UNITED STATES NOW.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father F. Kaiser, C.PP.S., gave us again in the May number of THE ECCLESIASTICAL REVIEW a glaring picture of the American divorce evil. It is perhaps a little unfortunate, however, that writing in 1932, he stopped with the divorce statistics for 1929. At any rate, if he had added the figures for 1930 and 1931, he might have given us the opportunity to see a bit of sunshine peering through the gloom of the depression. Both of these years show us something very unusual in our divorce history, namely, a decrease instead of an increase over preceding years.

Thus, 1930 showed a decrease of 4.9 per cent over 1929. The actual number of divorces also was lower than that of 1927 and 1928. To date, about half the states have reported for 1931; and of these, roughly two-thirds show a further decrease of divorces over 1930.

[5] Creusen, "L'empêchement de disparité de culte", *Nouvelle Revue Théologique*, LII (1925), 495-501; Hilling, "Das Ehehindernis der Religionsverschiedenheit", *Archiv fuer Katholisches Kirchenrecht*, CVII (1927), 178-181.

It is evident, therefore, that no matter what the specific causes assigned for divorces may be, there is in general a close relation between our vaunted prosperity, the return of which we are so eagerly awaiting, and the destruction of our most fundamental social institution, the home. Apparently, when people are not so independent economically, they also become less independent in other ways. There is some good in the depression.

EDGAR SCHMIEDELER, O.S.B.

Washington, D. C.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Assistant at the Pontifical Throne:

14 March, 1932: The Most Rev. Michael Joseph Curley, Archbishop of Baltimore.

Protonotaries Apostolic ad instar participantium:

2 December, 1931: Monsignor John M. Fraser, of the Archdiocese of Toronto.

5 March, 1932: Monsignor George Mary La Pailleur, of the Archdiocese of Montreal.

Domestic Prelate of His Holiness:

17 March: Monsignor John J. McGivney, of the Diocese of Hartford.

Knight of the Order of St. Gregory the Great, civil class:

7 March, 1932: Mr. John Conway, of the Diocese of Hartford.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Everyone has noticed how often the daily press now carries reports of the results of excavation in various parts of the Nearer East. Few, on the contrary, may have observed the increased activity devoted, since the close of the war, to places of Biblical interest in particular. The fifteen years now elapsed since the British conquest of Palestine have never known an equal period that might compare with them in the extent and value of their archeological activities. Nor is this rapid growth due chiefly to an improved political situation with its added opportunities. Even more potent is the fact that excavation in Palestine and thereabouts has recently acquired an efficiency of method formerly unknown in this particular field. The key has proved to lie in the comparative study of local ceramics. Adapted from Egyptian analogies, the method promptly yielded principles of some definite value; further comparison and coördination of their results, confirming or modifying these initial principles, have crystallized them into serviceable laws of origin and date. Thus has Palestinology become a science in its own right, with its peculiar contribution to ancient history. The excavator may now begin his career with the equipment of a definite plan, whose method, if faithfully adhered to, reclaims even trivial results from uselessness and assigns them a place and a value as contributions to the sum total of historical information. Hence a new incentive, doubtless the strongest factor in the recent increase of activity.

Without attempting a list of the various expeditions now engaged, the latter part of this paper will aim at a brief sketch of some of the principal results to Biblical science contributed by excavation during the past few years. But so useful is a general view of the whole process of discovery, induction, and conclusion, that some account should first be given of one of its best recent expositions.

* * * *

An Instructive Work on Palestinology.—In February, 1931, the Richards Lectures at the University of Virginia were de-

livered by Dr. W. F. Albright, Professor of Semitic Languages at Johns Hopkins University, and from 1920 to 1929 Director of the American School of Oriental Research in Jerusalem. His three lectures have been expanded into a book, *The Archaeology of Palestine and the Bible.*[1] Numerous as such works have lately become, there are few if any so enlightening as this. Its author embodies the rare combination of acknowledged leadership in both philology and field-archeology, and has for years enjoyed international repute. His present volume is filled with exclusively pertinent matter, technical in itself, but set forth clearly and with sustained interest to the reader. Except the frontispiece, reproducing a carving in relief, there are no illustrations. The copious references and notes to the text occupy appendices, and the index is most satisfactory.

The first lecture, entitled "The Discovery of Ancient Palestine", is an historical sketch of the progress of modern excavation in the Holy Land to its present state of scientific exactness. This progress exhibits three periods. The first was begun in 1838 by the "ruthlessly critical" (and notoriously bigoted) American explorer Edward Robinson. Not himself an excavator, he is nevertheless regarded as the pioneer of a critical empiricism in the whole approach to Palestine's past history. Excavation itself began in 1867, under the auspices of the Palestine Exploration Fund.[2] But excavation was still helpless to recognize the origin and date of most of its discoveries, and hence unable to use them in historical induction.

It was the enviable author of *Seventy Years in Archaeology,* Sir W. M. Flinders Petrie, who marked the second stage of progress by inaugurating a surer method of interpretation. In Palestine there lacked the wealth of inscriptional matter characteristic of Egypt, his earlier field; but experience in Egypt had shown him also the marked variations in the potter's art from age to age and their consequent service to the reconstruction of chronology. Hence on beginning in 1890 the excavation of Tell el-Ḥesi (the Biblical Lachish, in southern Judah, a few miles east of Gaza), he gave special attention to

[1] New York: Revell, 1932; pp. 233.

[2] Whose invaluable "Quarterly Statements" are hereinafter cited as "QS".

the stratification of different types of pottery. "On comparing his results, he saw that the pottery of Palestine also varied greatly in character at different levels, and was thus able to set up a chronological scheme of pottery types, according to the level at which they were found." This method of relative dating grew more distinct in itself as gradually developed by Bliss as Petrie's successor at Lachish, by Macalister at Gezer, Sellin at Taanach, Sellin and Watzinger at Jericho, Schumacher at Megiddo, Reisner and Fisher at Samaria, and other excavators prior to the war.

With the serial order of ceramic types now fairly fixed for Palestine, the third period of progress—since the war, and still current—was to find for each type its own individual age. This clinching of the one ever-present index to chronology in the ruins of Palestine has given birth to the rapid increase in activity already mentioned. "The number of new enterprises, most of which are not finished, and few of which are yet definitively published, is so great that an attempt to describe them all would be very confusing." Even Dr. Albright's orderly treatment of selections cannot be here reviewed in detail. Let me only try to elucidate two points.

First—by way of original parenthesis—to indicate some of the factors in the ceramic norm. Into the study and interpretation of a fragment of ancient earthenware enter such questions as these: whether the material is sorted clay or mixed with other elements, of this type of clay or of that, of one or of several mixed; the relative thickness of the vessel's walls; whether it is hand-formed or turned on the wheel; whether its surfaces are burnished, and by what process; what can be learned from decorative pigments, from incised designs, or from the absence of either or both; what of the method of baking and its degree of thoroughness; to which of a thousand shapes and forms our vessel belongs,—these and other questions determine the complex of a type. Similarity of type may be due to local perpetuation or to commercial relations; difference, to a complete change in continuity of occupation, or the importation of new ideas or methods. These and other factors, subject to constant addition and modification, furnish the investigator with his data of historical induction.

Now could the strata of occupation on a single site be independently dated, the prevalent type of pottery in each of them might become (in some measure) an index of date on other sites in turn. This second point in the philosophy of method recalls us to Dr. Albright's account of the excavation of Beth-shan, later known as Scythopolis, and now as Beisan. Its lofty site, a few miles south of the Sea of Galilee, commands the mouth of the Valley of Jezreel, ever a natural highway between the Palestinian coast and the route through Syria to Mesopotamia. Its excavation, still in progress, is promoted by the University of Pennsylvania "under the successive direction of C. S. Fisher (1921-3), Alan Rowe (1925-8), and G. M. Fitzgerald (1930—)." The latest strata of occupation revealed a history reading backward from Saladin to the Ptolemies (300 B.C.). "Below the Hellenistic level the excavators at once found themselves in remains dating back to before 1000 B. C., when David destroyed the city, never occupied again until some seven centuries later." But here the work assumed a value of wider application. "No fewer than five separate strata from the second millennium B. C. have so far been examined over a respectable area, the five levels extending from the fifteenth century down to about 1000 B. C." These had, as usual, their several types of earthenware. But they had also Egyptian remains by which each level could be dated to the reign of a known Pharaoh. "For this reason the excavations at Beth-shan are of the very greatest value to the archaeologist, since they enable him to date pottery and other artifacts of the same period when found in other sites without dated inscriptions to fix their exact place in time."

Dr. Albright mentions in this section many other excavations, to some of which there will be further reference. His second lecture is entitled "Unearthing a Biblical City", and illustrates the above principles in action. It tells the story (hitherto) of the excavation of Tell Beit Mirsim by Drs. Albright and Kyle. The town was probably the Canaanite Kiryath Sepher, or Hebrew Debir. Since the results of the second campaign (1928) were summarized in these columns,[3] a third campaign has shown that the six levels of occupation

[3] LXXIX, 4, October 1928, pp. 418-424.

at first defined must be subdivided into ten in all. While the chapter is intensely interesting, its outline need not be sketched at this point. A fourth campaign on the site is now in progress. Here, at Beth-shan, and also elsewhere, it is now the aim to clear each separate level over its whole area. The total removal of each stratum in turn imposes the need of complete and accurate records of the evidence thus to be destroyed; and such records, destined to survive as permanent source-data for future confirmation or revision of present opinion, are prepared by experts with the most conscientious fidelity to fact.

It is in his third and final lecture that Dr. Albright most directly discusses "the Bible in the light of archaeology". After a prelude on "the bearing of archaeology on Biblical problems", he states in detail his opinion of such bearing on three special questions—the age of the Patriarchs, the Law of Moses, and the age of the Exile and Restoration. He regards the results of excavation as on the whole corroborative of the historical traditions conserved by the Old Testament. Reference will be made hereafter [4] to some of the evidence presented in this chapter, which cannot be more fully discussed. It is absorbingly interesting and suggestive.

A word is due to the author's general position, thus expressed by himself:

> Seen against the background of the ancient Near East, innumerable obscurities become clear, and we begin to comprehend the organic development of Hebrew society and culture. However, the uniqueness of the Bible, both as a masterpiece of literature and as a religious document, has not been lessened, and nothing tending to disturb the religious faith of Jew or Christian has been discovered.

It is indeed "the background" which archeology is so well restoring—not "the foundations of Biblical history", in Professor Garstang's recent phrase. The ultimate foundation of Biblical history is the Biblical record itself in the sum of its historical sections. This is, of course, no civil or political history, but one whose formal object and selective principle are strictly and unvaryingly religious. Nor is it any the less genuine history—the history of an unparalleled special providence of God, and thus the history (from this one viewpoint)

[4] Abbreviating the title of this work as "APB".

of the one people which was made the object of that providence for the ultimate sake of us all. Not that we call the Bible (without qualification) "a religious history"; this phrase has insufferable associations. Rather is the Bible the history of a religion. A world of social and political facts remains to be supplied from other sources, and their acquisition is most welcome. They can even reveal the natural, or proximate, causes and effects of events which the inspired historians quite properly ascribe simply to the Divine control, that one universal phenomenon whose history is their peculiar aim.

But the religious faith of the Christian bears upon the Bible's intrinsic authority no less than upon its spiritual message. Its adequate "uniqueness as a religious document" is not by Catholics confined to a merely didactic value in the moral order, and independent of the veracity of its authentic statements. The distinction thus implied in Dr. Albright's phrase may suffice for liberal investigators, most of whom, to their honor, regard their own contribution as confirmatory rather than destructive. But radically their attitude can never be ours. To exemplify from Dr. Albright's pages a class of historical opinions in which we cannot concur (unless they should become demonstrated certainties), is not my purpose; suffice it to say what one must, that his interesting and helpful book is not of unmixed benefit to the average reader.

The science itself is still in its infancy. The method of dating chiefly from pottery may be sound in the main. Yet it is actually fallible, and may be quite misleading when no one knows who was the potter of such a place at such a time, or whence he came, or where he may have seen a design or picked up a method. So, to some extent, even with the greater cultural epochs into which ceramic types are fitted — the neolithic, chalcolithic, bronze, and iron ages: in the development of a local or territorial industry there may have been particular factors which, if known, would much modify a dating founded on general norms. The "discovery of ancient Palestine" is but dawning as yet, and few conclusions can be already fixed and final.

Speaking of cultural epochs, the archeological periods now generally recognized for Palestine are thus tabulated by Dr. Albright:

Early Bronze I	cir.	3000–2600
Early Bronze II	"	2600–2300
Early Bronze III	"	2300–2000
Middle Bronze I	"	2000–1800
Middle Bronze II	"	1800–1600
Late Bronze I	"	1600–1400
Late Bronze II	"	1400–1200
Early Iron I	"	1200– 900
Early Iron II	"	900– 600
Early Iron III	"	600– 300

Early Iron I is dated from 1250 by J. Garrow Duncan,[5] who also remarks that " excavation at Gezer and Gerar has proved that iron was in use at 1300, and in quite common use by 1200 in Palestine ".[6]

With this chronological background let me briefly instance some recent discoveries of Biblical value. They are culled from the two sources already mentioned, and from the Bulletin of the American Schools of Oriental Research.[7]

* * * *

Authenticity of Patriarchal Narratives. — The accounts of the semi-nomadic wanderings of Abraham, Isaac, and Jacob (which a probable Biblical chronology would place within the Middle Bronze) have been said to rest on no reliable tradition, but to be merely inferred from the conditions of a later age. Albright[8] shows that excavation has revealed quite different conditions in this latter period, whereas " in the Middle and Late Bronze Ages the hill-country ", designated by Genesis as the scene of the Patriarchs' sojourns, " was still but sparsely peopled, and almost the entire sedentary population ", whom they would have to avoid, " occupied the coastal plains, Esdraelon, and the Jordan Valley. The plains and broad valleys were dotted with towns, as shown by the innumerable mounds which remain to mark them."

Nor was Wellhausen justified in assuming that the towns named as occasional stations of the Patriarchs had been chosen for the narrative because of their later associations. " Practically every town mentioned in the narratives of the Patriarchs was in existence in the Middle Bronze Age. Examples are

[5] *Digging Up Biblical History* (New York: Macmillan, 1931), Vol. I, p. vii.
[6] *The Accuracy of the Old Testament* (S.P.C.K., 1930), p. 186.
[7] Hereafter referred to as " BAS ".
[8] APB, pp. 129 ff.

Shechem, Bethal, Ai, Jerusalem (Salem), Gerar, Dothan, Beersheba." For Hebron alone has a Middle Bronze existence not yet been proved; but excavation there is so hampered by modern restrictions that the complete past cannot yet be explored. These cumulative data show the narratives of Genesis in a normal historical setting which corroborates the tradition on which they are based.

The Pentapolis suggests two distinct subjects of inquiry. First, it belongs to the preceding theme in so far as the "Cities of the Plain" (Sodom, Gomorrah, Admah, Seboim, Soar) were certainly somewhere in the lower Jordan Valley, whether north or south of the Dead Sea. "The tradition that the Plain of the Jordan, where these towns were located, was exceedingly fruitful and well peopled at the time of the first entrance of the Hebrews into the country, is absolutely in accord with the archæological facts." Exploration in the past ten years has "proved that the most prosperous period of the history of this valley was in the Early Bronze Age, and that the density of its occupation gradually declined until it reached its lowest point in the Early Iron II, after the tenth century B. C." Thus the earliest conditions in Canaan reflected by Genesis (chapters 12-19) are again confirmed.

As to whether the five cities lay south or north of the Dead Sea, I would defer to a future issue an account of the present state of the controversy. The occasion of its recent revival has already been noticed in this Review;[9] but even if a northern location (as the Old Testament itself seems to indicate) must be assigned to Sodom and Gomorrah, the identity of either with the ruins of Teleilat Ghassul remains another question. As their excavation advances we may hope for fuller information. Campaigns subsequent to the first have revealed four levels of occupation, apparently homogeneous in general culture, and certainly extending much farther back than was realized at first. The date of the final destruction is the question chiefly in dispute, and even its discussion seems premature at the present time.

Jericho.—Of this site also there will be more to say in future, bearing as it inevitably must upon the complicated

[9] LXXXIV, 4, April 1931, pp. 410-424.

question of the date of the Exodus and of Joshua's conquest. But recent operations have yielded some conclusions worth noting here and now. The work of Sellin and Watzinger, which ended in 1908, was lately resumed by Garstang on a much more searching scale, resulting in the revision of some earlier conclusions.[10] Garstang's work is still in progress, but much may be learned from his last season's report. The site of Jericho has been occupied five times. Cities A, B, and C followed in close succession from about 2500 B. C. to nearly 1600, each extending the former's enclosure until C had surrounded about 12 acres with the strongest of all the fortifications. D began its existence about 1600, with an area contracted to half that of C and enclosed by two parallel walls of sun-dried brick, the outer 6 feet thick, the inner 12. It perished in an intense conflagration so suddenly inflicted that the ruined houses contain food and other evidences of their hasty abandonment. The walls were completely overthrown, falling chiefly outward. D was followed by several centuries of vacancy, for E belongs to Early Iron Age II, or the ninth century. Many of its traces have disappeared in the denudation of the mound. Of the date of its end I find no notice, but doubtless it did not survive the Exile.

Now, the rise of this latest Jericho in the ninth century confirms the record (3 Kings 16: 34) that Hiel of Bethel rebuilt the city in the reign of Ahab, i. e. 875-854 B. C. So does the preceding vacancy of the site find its explanation in Joshua's curse (Jos. 6: 26) upon any who should attempt a restoration. But when did Joshua destroy D? Garstang's last published opinion[11] is that "nothing has been found that might contradict the estimate arrived at in the previous year, namely, the middle of the Late Bronze Age, in round figures about 1400 B. C. . . . Not a single fragment [in 50,000 examined] has been found within the stratified area of the walled City D that must be assigned to a later date."

By what agency the double wall of the city was thrown down does not clearly appear. Garstang seems inclined to ascribe the collapse to an earthquake shock, but acknowledges

[10] QS, July 1930, pp. 123-132; Oct. 1931, pp. 186-196; BAS, Feb. 1932, p. 27; April 1932, p. 22.

[11] QS, Oct. 1931, p. 194.

this to have been the suggestion of "the local people" on noting the position of the ruined walls of one of the houses. Of course the catastrophe may have had a natural cause; but if this was an earthquake, the fact is otherwise recorded than that of any other earthquake mentioned in Holy Scripture.

Garstang's date for the destruction of D is controverted by Vincent, who would make it at least a century later. Its bearing on the date of the Israelite invasion is obvious, since Jericho was the first city attacked in Canaan proper. Garstang hopes that the complete excavation of the necropolis, only begun last year, may yield a series of datings down to the last actual interment, and thus help to check the time of the city's fall. Thus the work now going on at Jericho may serve us for a future discussion of the date of the Conquest.

Shiloh will be remembered as Israel's first common sanctuary, the abode of the Ark of the Covenant at the beginning of Samuel's life. Here, beginning in 1926, a Danish expedition has labored with great deliberation and accuracy, and already with interesting results.[12] "It is already certain," writes Albright, "that the settlement of the early Israelite age, when the Tabernacle stood at Shiloh, and pilgrimages were made to it by pious Israelites, was larger than at any subsequent period. The early Israelite occupation lasted apparently from the thirteenth to the eleventh centuries B. C., to judge from the pottery found. Most interesting is the fact that no remains have been discovered belonging to the period between the tenth and the sixth centuries, when, according to Biblical statements, Shiloh lay in ruins. [See especially Jer. 7: 12-14.] We have, accordingly, archaeological evidence favoring the general view that Shiloh was destroyed by the Philistines after the battle of Ebenezer and the capture of the Ark (about 1050 B. C.). We may hope for the discovery of the site of the Tabernacle some day, since there is reason to believe that the tent of meeting was replaced by a stone building before the fall of Shiloh." Anent the time of the destruction, it will be recalled that the Ark was not returned to Shiloh after its restoration to Israelite custody.

[12] Albright, APB, p. 57; QS, April 1931, pp. 71-88; BAS, Feb. 1932, p. 24; April 1932, p. 22.

Shechem is a name which again brings to mind the Age of the Judges and the scant Biblical glimpses of its confused and varying fortunes. The ancient city stood upon the plain between the Samaritan peaks Ebal and Gerizim. The excavation of the site both before and after the war has not yet clearly established the stratification. At least, no trace of settlement before 2000 B. C. has yet been found. This, the Middle Bronze town, was followed by a more extensive one of the Late Bronze. Distinct from this appears a later Canaanite-Israelite city, whose "tower" (fortress) overlay an older one of the "Hyksos" type. Inside the fortress was a temple of the late Canaanite period, "believed with reason," writes Albright,[13] "to represent the temple of Baal-berith mentioned in the story of Abimelech, Jud. 8-9. This temple was found to have a rather complex history, covering most of the Late Bronze Age, and descending into the Early Iron. It would seem to have been destroyed by Abimelech, son of Gideon, about 1100 B. C."

Beth-shan, mentioned above for its general importance to Palestinology, is rich in food for reflexion. Published accounts of its excavation in accessible but authentic forms are fairly abundant.[14] Its whole character from about 1500 to 1000 B. C. is that of a strong Egyptian military outpost. While the Books of Joshua and the Judges hardly give us a suspicion of this factor in the history of Palestine at the time, they frequently and frankly tell us that the conquest of the country by the survivors of the Exodus was a long and gradual process. Beth-shan was not in the very center of operations, like Jerusalem and its neighboring towns, but on the eastern confines of Samaria, near the Jordan just below the Sea of Galilee. It was also a very strong position. Hence it did not surrender to the Hebrew arms until the time of David; and in the meantime, being near to Mount Gilboa, the scene of Saul's last disastrous battle, it was in Beth-shan that the Philistines, then in possession of the place, displayed the Hebrew king's remains (1 Kings 31: 10). From this reference, Albright observes, "and from the total absence of any remains on the mound

[13] APB, p. 56.

[14] April numbers of QS for 1927, 1928, 1929, 1931; Jan. 1931, pp. 12-21; et al.

which can be dated between the tenth and the fourth centuries B. C., it becomes practically certain that it was captured and destroyed by David, shortly after 1000 B. C." [15]

Jerusalem.—So much interesting data is recently at hand about the outer fortifications of the Holy City at different periods, that I must return to this later.

Megiddo brings us to the reign of Solomon with clear proof of an interesting detail. Shumacher's investigations before the war were resumed by the University of Chicago in 1925, and are still proceeding with Mr. P. L. O. Guy as Director.[16] Commanding a pass over the Carmel range, Megiddo was one of the most important military posts in ancient Palestine, and therefore strongly fortified. Excavation is proceeding slowly, under the system of the complete removal of each level before its predecessor is attacked. A scene in one of the upper levels, which I have good reason to recall with pleasure and interest, is thus commented on by Albright:

> It was reserved for Mr. Guy to make one of the most remarkable finds ever made in Palestine, which has illuminated a period regarding which archaeology has had very little to say, the age of Solomon. In the absence of archaeological illustration it was easy to speak contemptuously about this age, and to suggest that Solomon was really a very insignificant ruler, even judged by the standards of that day. In the fourth stratum, belonging to the early monarchy of Israel, Guy found in 1928-9 well built stone stables for some three hundred horses, together with space for chariots and grooms. . . . According to 1 Kings [3 Kings] 10, 26 ff. (cf. 9, 15-19) Solomon built chariot cities in which to keep his twelve thousand chariot horses, since cavalry horses were not used in those days; Megiddo is one of the places mentioned in this connexion. The splendor of the great king's reign, and the care with which he provided for the horses which he imported into Israel for the first time are both vividly illustrated by the discoveries at Megiddo.

Samaria is yielding its mute testimony to life in the Northern Kingdom after the division which followed Solomon's death. The Harvard excavation of the site, in 1908-10, under the excellent direction of Reisner and Fisher, was resumed in 1931 with Crowfoot as Director and a most capable staff of assist-

[15] APB, pp. 43-44.

[16] BAS, Feb. 1929, p. 2; QS, Oct. 1930, p. 176; Albright, APB, pp. 45-47.

ants.[17] The imperial Roman city of Sebaste was the latest important occupant of the site. A Hellenistic period preceded this. Before that, the spot was still of political importance, even backward from the time of Alexander the Great to the destruction of the Israelite capital by Sargon II in B. C. 722. The Israelite period which ended then had been begun by Omri, who acquired the site for his capital (3 Kings 16: 23-24) instead of Jeroboam's royal city, Bethel. I well remember the foundation wall of Omri's palace, with that of a splendid Roman building superimposed on its remaining courses. But what is more interesting is Crowfoot's statement: "Like our predecessors we have failed completely to find any remains earlier than the time of Omri, and it would seem that Samaria was an entirely new foundation made by Omri as the Bible suggests."

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[17] Albright, APB, pp. 31-33; QS, July 1931, pp. 139-142; Jan. 1932, pp. 8-34.

Criticisms and Notes

FRANZISKANISCHE MYSTIK. Versuch zu einer Darstellung mit besonderer Berücksichtigung des Hl. Bonaventura von P. Dr. Stanislaus Grünewald, O.M.Cap. 1932. Naturrechts-Verlag, G.M.B.H., München. Pp. xi+147.

The author attempts a brief and clear exposition of Franciscan mysticism, which finds its best expression and model in St. Bonaventure. Beginning with a discussion of Catholic mysticism in general, in which he defines his terms and recounts the principal mystical movements of to-day, the writer continues with the main body of his study on Franciscan mysticism in particular. This part of his treatise is divided into three sections. In the first section he examines the sources of Franciscan mysticism: the writings of St. Francis and of his first companions; the legislation of the Order; the writings and the lives of Franciscans. We might ask why St. Anthony of Padua, who lived in what Vernet styles the Franciscan century of spirituality, was not included among the mystical writers. The second section treats specifically of St. Bonaventure: the biographer of St. Francis; St. Bonaventure's conception of the end and aim of the Order; St. Bonaventure as a mystical writer. Under this latter heading the following points are discussed: the position of mysticism in the order of grace; the relation of mystical contemplation to perfection; the preparation for mystical graces, its possibility, and the manner of procedure; attitude toward consolation; the relation of self-produced preparation to mystical elevation; the description and interpretation of contemplation, the principal mystical experience. This section ends with a good summary and a number of conclusions. In the third section the author briefly indicates the practical results of his study for Franciscan mysticism. The appendix contains a bio-bibliographical sketch of Capuchin mystical writers who either wrote in Germany or influenced their German confrères, a complete analytical index of subjects, of authors, and of the quotations from St. Bonaventure, cited in the course of the work.

The author limits the term mysticism to its narrower sense, which restricts it to those phenomena or states in which God Himself in a special manner meets the human soul in its desire to get nearer to its supernatural end. True mysticism, even that which may be found outside the Catholic Church, is always Catholic, proceeding as it does from the grace of God, which in the New Law has been entrusted to the Catholic Church. Franciscan mysticism is essentially

and actually Catholic mysticism, seeking its strength and development in the means of grace offered by the Catholic Church. The central phenomenon of mystical life is infused contemplation with its frequent concomitant of mystical nights of the soul. The various trends in mystical thought to-day are due to differing opinions regarding accessory mystical graces and to the difference of approach to the scientific study of mystical theology. The author divides modern mystical movements into the psychological, ascetical-mystical, and theoretical-mystical. This division hardly seems complete in the light of more recent studies.

Franciscan mysticism is rightly studied in the mystical teaching of St. Bonaventure, who is *facile princeps* of mystical theologians in general, and the master of Franciscan mystical thought in particular. According to him the very end of the Order of Friars Minor is to follow St. Francis on the way of mystical perfection. The holy Founder prescribed the evangelical life as the Rule of his Order, and thus designated its chief characteristic distinction.

According to St. Bonaventure there is theologically no essentially higher order than that of sanctifying grace with its infused habits. Mystical contemplation is nothing extraordinary, but the normal highest development of the Christian life of grace. All men have a remote calling to the mystical life and should desire it. There is a distinction between essential and unessential or accessory mystical graces. The contemplative life is of greatest value for Christian perfection. The perfection of man on earth is always relative, incomplete, and capable of reaching a higher degree, even in the case of infused contemplation; but this incompleteness is greater in a soul that does not enjoy contemplation. The author does not go so far as to state that St. Bonaventure considers contemplation morally necessary for perfection. The latter view is held by Father Longpré.

Although the vocation to contemplation is universal, the actual possession of the grace depends upon man's preparation and cooperation. The main reason why so few attain to contemplation is the unwillingness of men to go the way that leads to it. The saint is well nigh inexhaustible in his exposition of the manner of preparing for contemplation, the way of true wisdom, and union with God. He explains the exercises and the various virtues which must lead to God. The first full development of the Dionysian concept of the purgative, illuminative, and unitive way of perfection is the work of St. Bonaventure. The principal exercises preparatory to mystical union with God are reading and meditation, prayer, and contemplation. The practice of virtue and the performance of good works is of utmost importance. A perfect lover of God must first

exercise himself in the love of his neighbor. The virtues necessary for contemplation are treated in detail. They are primarily the theological virtues of faith, hope, and charity, the desire for union with God, prayer, compunction, mortification and penance, humility and reverence, and joyful admiration of the majesty of God. St. Bonaventure stresses intimate love of and devotion to the God-Man, especially to Christ crucified. In his attitude toward consolations he manifests a trait peculiar to Franciscan mysticism, which is more mystical-passive than ascetical-active. The soul is rather drawn to union with God by joy and love, which God grants for its good or which it humbly implores. The object of consolations is to sweeten the bitter and to lighten the hard things of life on the road to God and thus to make us walk the way of salvation with cheerfulness. Franciscan contemplation and love of nature arise from the desire to see God in everything, and to make use of all things that remind us of God. St. Bonavenure warns against the inefficacious desire for contemplation which is not willing to make the necessary preparations. Although this grace is always granted to man when he does his part, it nevertheless remains a very special grace of the Holy Ghost. Like St. Thomas, our saint places the contemplative life above the active, but the ideal is a combination of both.

St. Bonaventure is profuse in his description of the principal mystical experience. The peculiarity of mystical knowledge consists in this that it takes place without the aid of the external senses, without sensitive representations, and without discursive thought. It is purely spiritual. Since the intellect is in a certain sense inactive in contemplation, it forms no concepts and judgments, and hence the mystical experience cannot be expressed in words. Only he who has had the experience himself knows its nature. The content of mystical knowledge is not necessarily something new; it is a new mode of knowing that which is already taught by faith. Infused contemplation is the experimental supernatural knowledge and taste of God. What is known experimentally is especially the mysterious working of God's grace in the soul and, as a correlate, God Himself, the Source and Giver of all grace. It is not discursive thought but a single intuition, which pertains more to the volitional and affective powers of the soul than to the intellectual. Ontologically this mystical knowledge is mediate, but it appears in consciousness as immediate. It is not an immediate vision of God's essence in itself, but a mediate knowledge by means of the effects produced by God's grace in the soul. The spiritual senses, so often mentioned in this connexion by St. Bonaventure, are not new powers of the soul. Their seat is the intellect and the will.

St. Bonaventure advises caution in interpreting the nature of mystical experience. He himself does not attempt to interpret it expressly, but gives sufficient indications of his views. In this much disputed question the author sides with Gilson, who believes that mystical contemplation according to St. Bonaventure is an experience of God which no longer bears the character of knowledge, but is a purely affective occurrence. The author, however, considers this experience a knowledge of special character. He endeavors to show that it takes place without the coöperation of the senses, without the possibility of forming images and concepts, and in the higher stages without the possibility of reflecting upon the phenomenon itself. God is not known in His own essence but in the supernatural effect of His grace. It is not abstractive knowledge, for it is not obtained by way of abstraction from sense data. Ontologically it is indirect knowledge, but psychologically it seems to be direct in so far as it is a knowledge of God by a single spiritual glance of the soul without a discursive process. The effects of God's grace are not *species* of any kind, nor a *medium ex quo*, but a *medium in quo* of the knowledge of God. The subject and the principle of contemplation as well as of wisdom is essentially the will, although the intellect plays a part in them, mainly in the preparatory stages. Nevertheless, St. Bonaventure throughout his treatise on this subject retains the intellectual terminology of the Greek philosophers.

The study of modern mystical writers can be a great help in the better understanding of St. Bonaventure, but the moderns have made too little use of the works of the " prince of the mystics ". Perhaps the study of St. Bonaventure has been neglected because he makes such free use of Biblical passages developed into symbols and allegories of the mystical life. Moreover, the mystical treasures of St. Bonaventure cannot be praised without a thorough command of Scholastic language. The application of his doctrine in the direction of souls must pay due regard to the changed conditions and different needs of our own day.

The author has presented an excellent piece of scientific work and evinces a good knowledge of St. Bonaventure and other Scholastic sources of mystical thought. Father Grünewald's study cannot be ignored by anyone who wishes to be truly informed on Catholic mysticism, of which St. Bonaventure has given us a beautiful and inspiring synthesis.

GROWTH IN THE KNOWLEDGE OF OUR LORD. Meditations for every day, with appendix of additional subjects for each Festival, Day of Retreat, etc. Adapted from the French of the Abbé De Brandt. By Mother Mary Fidelis. 3 volumes. Pp. 568, 482, 570.

This work, a new impression by the publishers, follows mainly the *de tempore* skeleton of the liturgical year from Advent to Advent. In addition, the appendix, mentioned in the title and severally attached to the three respective volumes, provides a meditation for each of thirty-eight of the principal feasts of the year, as also a meditation for each first Thursday, first Friday, first Saturday and first Sunday throughout the year, and two meditations for each monthly retreat day.

The meditations are brief and therefore, from this point of view, easily assimilable, averaging about two and one-half pages to the meditation, including the text, two very brief preludes, two points, a colloquy, a resolution and ending with the indication of the prayer to be said, a collection of such prayers being grouped on the first two pages of each volume.

The English is clear, idiomatic, and free from Gallicisms, the work being, as the title indicates, an adaptation rather than a translation. Only one instance of an apparent mistake in English (evidently such rather than one of exegesis) was noted and it may have been carried over from the original. The meditation on the Purification calls Mary the anti-type of the Church (vol. I, p. 465), whereas Mary was the type and the Church the anti-type in the example used.

In the absence of any foreword to the work it is difficult to say definitely for what group or class the author originally intended it. The meditations might be classified as presenting excellent general devotional matter for the use of any pious person desiring "growth in the knowledge of our Lord", to adopt the words of the title. Hence, without specializing, they should be useful alike to priests, religious, and pious persons living in the world.

One rather serious defect is to be noted. The psychology of meditation demands that the matter should be presented to the user in short, easily assimilable paragraphs. Though, as stated above, the meditations under review are in themselves brief, yet the manner in which they are placed before the reader robs them somewhat of the advantages that should otherwise accrue from that fact. Each "point" of each meditation averages approximately one page of text. Yet, apart from the fact that there is always a one-line topical summary introducing it, each point invariably consists of one solid

paragraph. In some cases this leads to real excess. So, far example, in the meditation for the retreat day in February (vol. I, pp. 548-551) the second point covers two pages in one paragraph without a break and the third point (there being a third point introduced by exception) does the same. The matter is indeed presented in logical fashion, but the value of the work would have been immensely increased had the logical divisions been indicated by judicious paragraphing.

APOLOGETICS. A Class Manual in the Philosophy of the Catholic Religion. By Paul J. Glenn, Ph.D., S.T.D. St. Louis: B. Herder Book Company. 1931. Pp. xix+303.

Arranged for beginners, equipped with summaries after each article, with an excellent index, this book is replete with those bedrock arguments for the divinity of the Catholic Church which every student should have at his fingers' tips before he takes a single step into the field of more advanced theology or ventures among the vagaries which in recent years are proffered as substitutes for real religion. Modern views are all classed as "tnat woeful welter of conflicting theories (if they are definite enough to be called theories), that chaos of muddled sentiments and abortive half-thoughts". The author is inclined to be somewhat sweeping; the Greek Church, he says, has gone to shreds since the World War, and Protestantism as a religion is dead. Such broad affirmations are apt to cause the student to neglect the active phases of the opposition to Catholicism, and to overlook entirely one great purpose which Apologetics should serve, viz. to obtain a thorough penetration into the doctrinal content of the Protestant mind.

Under the headings of God, Religion, Christ, the Church, there is a logical marshaling of the best reasons for belief which can be drawn from standard apologetic. Their rational force is irresistible; where they fail to produce conviction, the failure is due to one or other of the manifold causes which distract attention, foster prejudice or otherwise prevent the reader from grasping their full inferential value. The classic arguments for the existence of God are well set forth; the proof from universal consent is called "the argument from history", for the reason that it is supported by the evidence of all history. The statement is made (p. 53) that "it is doubtful whether there are, or ever have been, any thoroughly sincere and perfectly convinced theoretical atheists". In the light of existing conditions in Russia, we should like to see this established by something more than a dictum to the effect that pride and perversity have led some men to deny God, or that the love of a follow-

ing, and the puerile pleasure of saying shocking and startling things, have caused others to declare themselves atheists.

Certain questions concerning the Bible are summarized in an appendix. To add these is an excellent idea. They are leads which will serve to open up a wider investigation and conduce to a livelier interest in, and respect for the Sacred Text. A simple bibliography would have been useful. The reader should be told, for example, that the five arguments for the existence of God, with which the work begins, can be found in St. Thomas.

CONFERENCES ON THE INTERIOR LIFE. Vol. IV: The Mystic Life. By the Rev. A. M. Skelly, O.P. St. Louis: B. Herder Book Company. 1931. Pp. 338.

Avoiding the disputes of the interpreters of the mystics, Father Skelly has given us a work extremely useful for those who seek unction rather than refined syllogizing, and who prefer the discernment of spirits to the nice discrimination of words. In fact, the exposition of the rules for the discernment of spirits, gathered in the appendix, forms the part of the book which will actually be more frequently applied to cases asking for solution, than any other. The high plane of exposition on which the whole rests, necessarily causes this relegation of the practical, if we may use the term, to a section outside the main body of the doctrine presented.

This volume contains the completion of the third book, and the whole of the fourth and fifth books, on Contemplation. In the form of Conferences, some thirty topics are treated, dealing with the effects of infused contemplation, its degrees, the ecstatic union, mystic phenomena, corporal visions and private revelations. Divine touches are classed as of two kinds: the ordinary, that is, acting on the intellect and will, and the substantial, which effects the most excellent union, a contact of the substance of God and of the contemplative soul.

The Conferences of Father Skelly will be found most useful by the director of pious souls. They show the way to lead on to perfection, and furnish the spiritual safeguards against self-deceit, and the snares of the evil spirit.

SAINT AUGUSTINE. By Heinrich Hubert Lesaar. Translated by T. Pope Arkell. New York: Benziger Brothers. 1931. Pp. xii+280.

There are stories that can bear many tellings and the lives of some men cannot be told too often. Such a life is St. Augustine's: he is of the ages; the story of his life and work holds a meaning for

every generation; his biography can be and needs to be retold to every age in terms of that age's own experience and conflicts. That St. Augustine himself first told the story of his life lends an additional importance to each succeeding biography. Each new life restates and supplements the Confessions but does not supplant them. It is the highest praise of any new biography to say of it, as may be said of Lesaar's work, that it leads the reader back to the supreme achievement that is the Confessions.

The present work strives to present a living picture of St. Augustine and succeeds to no small extent. Despite the general familiarity with the events of St. Augustine's life—his early dissipation, his conversion, his work as philosopher, theologian and bishop—it may be questioned whether or not an authentic concept of the man exists in our minds. The ardent, impulsive young heresiarch, brilliant, fascinating, ruling and leading his friends by force of intellect and charm of character—this is one aspect of the many-sided Augustine that is particularly well presented in this volume. Brilliant and memorable also is the picture of Augustine as a student, always seeking, even when deepest in heresy, what he cries for so poignantly —"The Truth! The Truth!" Necessary for a completely authentic portrait are views of Augustine as the son of Monica, as the theologian of grace, as the bishop of tremendous labors, and as the saint of unbounded faith and charity, and these too are found here.

All in all, the volume gives a vivid, accurate and objective presentation of the greatest of Western Doctors. It stands well a twofold test that may be put to all biography, for it makes the reader feel that he has gained some knowledge of the subject and that the subject should be known better and at first hand. After reading this work one turns again to the Confessions, so closely does the author follow that most intense and sincere of all autobiographies, and one turns to the Confessions with a new appreciation and a new insight.

The translator has done his work well and gracefully. Except for occasional details, so rare and slight as to be unimportant, it reads as though originally written in English.

THE SHADOW OF THE POPE. By Michael Williams. Whittlesey House, McGraw-Hill Book Company, Inc.: New York. 1932. Pp. 329.

The writing of this work must have been an extremely unpleasant task for its author. He had to deal with facts and emotions that revealed the combined action of hatred, ignorance, falsification, forgery as elements in American life that defy every standard of decency, truth and the ideals of democratic society. For religious

bigotry represents all of these things and it is not pleasant to deal with them. The reading of Mr. Williams's work is equally unpleasant because of the shock to decency, fair play and belief in the sanctities of life. Among such sanctities may be mentioned truth, justice, toleration and the basic trusts of all social life whatsoever. But it is well that the book was written and it is well to know its contents. Mr. Williams has brought together a brief history of bigotry down to 1887, the story of the A. P. A. and the Klu Klux Klan, the campaign of 1924 and the later one of 1928 when the forces of bigotry were brought to the surface in opposition to the candidacy of Mr. Alfred E. Smith for the presidency. Mr. Williams has reproduced cartoons, alleged documents, advertisements and other vehicles of hatred that leave nothing to imagination for the understanding of the story. It is hardly believable.

The reader who is sensitive of the decencies of life might do well to read at the outset the statement of Dr. Henry Van Dyke "*In Defense of Religious Liberty*," on page 325, and the letter of Ellery Sedgwick, editor of *The Atlantic Monthly*, written to the New York *Evening Sun* and reproduced on page 286. Documents like these may do something to hinder oversight of the nobler factors in American life which rise above the low level that bigotry takes, and which hold out promise of better days when respect for true social ideals may prevail.

Mr. Williams has done a real service to the present and the future by constructing an authentic picture of bigotry in its true spirit, proportions and methods. He is hopeful that Americans will yet find a way to conquer the curse of bigotry. He offers his work as one contribution toward that desired outcome. A hint of this is found in the following incident described on pages 293 f. A southern priest said to him after the campaign of 1928 that the outburst of bigotry at that time would not fail to do much good in helping to destroy bigotry. In proof of this opinion he noted a marked increase in conversions to the Catholic Church and in friendly relations between Catholics, the secular press and Protestants who had been repelled by the viciousness of anti-Catholic attacks. In line with that an experience occurs to memory that may be worth noting. One of the most distinguished and scholarly women in American life in commenting on an outburst of bigotry remarked to a group of friends: "I am distressed beyond measure by the ignorance and malice that are now at work. I had not believed that such things are possible in the United States. I now know that they are and I resent them with all my power. I have many Catholic friends with whom it is absolutely impossible for me to associate the infamous charges that are made. American bigotry is beyond my understanding."

SISTER LOUISE (JOSEPHINE VAN DER SCHRIECK) (1813-1886), American Foundress of the Sisters of Notre Dame de Namur. By Sister Helen Louise, with an Introduction by the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati. Benziger Brothers, New York. 1931. Pp. xiii+336.

To a great extent the history of Catholic education in the United States is comprised in the history of the religious orders of men and women whose work is that of teaching the young. And the story of Sister Louise, the American foundress of the Sisters of Notre Dame de Namur, is a history of the early years of labor and achievement of that congregation in the cause of Catholic education in our own country.

The Congregation of Notre Dame de Namur was but thirty-five years in existence when in September, 1840, a little band of eight sisters, at the invitation of Bishop Purcell of Cincinnati, left their mother-house in Namur, Belgium, to establish a new foundation in the United States. The youngest of the group was Sister Louise, who had been a novice when Mother St. Joseph, the companion of Blessed Julie Billiart, died. The contact which the entire group thus had with the ideals which animated the foundation of their institute was to form an important link binding Namur to America.

Josephine Van der Schrieck was born on 14 November, 1813, at Bergen-op-Zoom, Holland, and in 1816 her family moved to Antwerp, Belgium. She first attended a private school there, but in 1824 she became a pupil in the boarding-school of the Sisters of Notre Dame, spending five years under their tutelage. Her desire to become a member of their Congregation was at first strongly opposed by her father. Finally, overcome by her persistence and his love for her, he gave his consent. On 15 October, 1837, she received the habit of religion, to become Sister Louise. Bishop Purcell's plea for aid in the instruction of the youth of his diocese so moved her that she volunteered for work on the American missions. Accordingly she was to be numbered in the first band which arrived in Cincinnati, 31 October, 1840. In 1845, she was made Superior of the convent there, and in 1848, though not yet thirty-five years of age, became Provincial, a position she was destined to hold until her death in 1886. When she was given jurisdiction over the affairs of Notre Dame in the territory east of the Rocky Mountains, the community possessed only the house in Cincinnati, but at the time of her demise there were twenty-seven foundations under her supervision.

As Archbishop McNicholas says in his Foreword: "Sister Louise, thoughtful, spiritual and prayerful, was a woman of vision. She

saw things of time in that true perspective which only chosen souls, who live in close union with their Divine Master and who love souls, can have. It was for God and souls that she left home and country. It was her impelling love that made her anxious to dedicate her spiritual daughters to the Church as apostle."

As one reads these pages, a better appreciation is caught of what has been done by our teaching Sisters who make the great venture of faith and one can readily understand the real significance of the teacher's vocation—personal sanctification through the labor of instructing many unto justice.

COSMOLOGY: A Cross Section. Footnotes in a Philosophy of Nature. By Daniel O'Grady, Ph.D. Graphic Publishers, Ltd., Ottawa, Canada.

Professor O'Grady of the Department of Philosophy at Notre Dame University and co-author with Dr. Charles Miltner of *Introduction to Metaphysics*, presents in this work under review a simple text-book statement of the origin, nature, and destiny of material bodies according to the Scholastic viewpoint. As to origin, pantheism, materialism, evolutionism and creationism are placed in opposition to one another in brief though by no means exhaustive considerations. From the properties of matter, of which chemistry, physics, and mechanics treat, the author infers the fundamental soundness of the essential principles of a philosophy of matter such as the Scholastics long ago espoused: substance, accident, matter, form, energy. Living matter is also briefly treated. In the third part the teleological position is defended and some of its difficulties are explained. The whole is intended rather as an outline than an exhaustive treatise. The author undoubtedly knows by experience that it is about as much as the average undergraduate can encompass in the conglomeration of courses and the numerous distractions which are preliminary to an arts degree. Attempt is made to integrate the new physics in the framework of the old philosophy of matter of Aristotle and his medieval supporters.

Literary Chat

P. J. Kenedy and Sons, New York, have brought out *Meditations on the Gospels* (pp. 248), by the Right Rev. Ottokar Prohaszka, Bishop of Szekesfehervar, Hungary. The work is translated by Margaret de Pal and the Foreword is written by Father C. C. Martindale, S.J. Although the name of the author is little known among us, Father Martindale's sketch informs us about an extraordinary man whose ability and learning are

shown in twenty-five volumes of his works, and whose zeal and effectiveness made him an outstanding figure in his country. He was born in 1858 and died in 1927. He was active in many works of charity and social reform, lavish in his personal benevolence to the poor, constantly busy with his pen and restless in his preaching and teaching.

These meditations are written around the Gospel narrative. Following its spirit, they combine insight into the devious ways of human nature, with luminous statement of spiritual ideals in which we find peace. The author's point of view is admirably summarized in the following words (p. 228): "Spiritual passivity is the reason for the non-success of the great proportion of our endeavors and for the slight spiritual progress which we make. We do not work deliberately enough, nor upon a psychological basis, that is to say, in the fashion which corresponds to our spiritual constitution."

Among the forces which the author keeps in mind for our spiritual development are grace, personality, nature and good environment. An analytical table of contents of seventeen pages enables the reader to find any topic that interests him at the moment. The translation is very well done.

Those who are actively interested in catechetical work and are happily able to read German will have an opportunity to study the methods of an eminent catechist of Austria, Monsignor Wilhelm Richler, six of whose volumes have just been received. (*Katechesen für die Unterstufe der Volksschule,* Vol. I, 3rd edition, pp. 267; Vol. II, 3rd edition, pp. 214; Vol. III, 3rd edition, pp. 412; *Katholisches Religionsbuchlein* [a small catechism], 10th edition, pp. 154; *Katholisches Religionsbuchlein* [a short Bible history], pp. 180; *Katechismus der Katholischen Religion,* pp. 238.) The last three are admirably illustrated. The first of the volumes named contains an explanation of the author's method and of his way of associating Holy Scripture and history in the teaching of religion.

An interesting cross-section of the history of Catholic education in the United States is found in *Niagara University* (Seminary and College of Our Lady of the Angels, by Rev. J. P. McKey, C.M.; Niagara University Press; pp. 377). The volume was issued on the occasion of the Diamond Jubilee of Niagara University, which was founded in 1856 by the Fathers of the Congregation of the Mission on Mt. Eagle Ridge.

The Life of Venerable Marguerite Bourgeoys, Foundress of the Congregation of Notre Dame of Montreal, by a Member of the Community (P. J. Kenedy and Sons, New York; pp. 231), brings to our attention a religious community that now counts 173 foundations, 2500 professed religious, 250 novices and 52,000 pupils. The founder of the community was born in France in 1620. Convinced that she had a vocation to the religious life she sought but was refused admission to the Carmelite community. After a delay of many years, opportunity came to her and she founded the Congregation of Notre Dame of Montreal. She came to new Canada at the age of thirty-three and she died there in 1700. Her life was one of hardship and labor as she struggled to obey the ideal that inspired her. She founded the community for the education of children and went back to France to seek recruits. In spite of great difficulties the community prospered and its present condition is a tribute to the authentic inspiration of Mother Marguerite. She was declared Venerable in 1878 and canonized in 1910. The decree paid her an enviable tribute in these words: "Through her invincibility, her trials and her travels Marguerite Bourgeoys may be said to have reproduced, in living traits, the life and the methods of the great Apostle Paul." The Introduction to the Life was written by His Excellency the Most Reverend John Gregory Murray, Archbishop of St. Paul. The community has houses in six dioceses in the United States.

It is becoming increasingly necessary for the priest to take account

of developments in Psychology and Psychiatry as they contribute to the explanations of behavior problems. Sometimes one is deterred by highly technical terms used to explain familiar aspects of conduct. This difficulty is avoided in large measure in the volume *Discovering Ourselves* (A View of Human Nature and How It Works; by Edward A. Strecker, M.D. and Kenneth E. Appel, M.D. Macmillan Company, New York; pp. 306). The style is extremely simple. The first part deals with elementary conceptions from General Psychology such as Sensation, Perception, Thinking, Reflex, Emotion, and the like. The second part takes up conflicting urges of thought, feeling and action in everyday life. Complexes, extroversions, introversions, phantasies, day dreams, rationalization, segregation, repression, disassociations, conversions, sublimation, as these appear in Dynamic Psychology, are described in a simple manner, with illustrations from everyday life and familiar literature. The priest who must deal with these elements in the confessional and in his other relations will find much that is of service in this volume, even while he rejects occasional philosophical excursions which the authors now and then make.

The Rev. Albert J. Power, S.J., M.A., has published a number of short papers in a little volume of 142 pages. (*The Maid of Lisieux and Other Papers*, Frederick Pustet Company, New York.) The first of these gives title to the book and is devoted to St. Teresa. The third paper explains the rôle of the Blessed Virgin in the distribution of grace. The sixth, under the interesting title "God's Triple Palace", associates happily the soul, the universe, and the Eucharist in a spiritual interpretation confined to six pages.

An interpretation of the Way of the Cross and brief prayers for each station are offered in an attractive booklet of Romano Guardini. (*The Way of the Cross of Our Lord and Saviour Jesus Christ*, Benziger Brothers, New York, pp. 68.) It would have been an advantage if the author had found it possible to add an explanation of the indulgences attached to the Way of the Cross as set forth in the recent Roman decree. They were explained in our issue of March 1932 (page 285), too late undoubtedly to have permitted the author to include a reference to them.

We owe to the same writer an admirable booklet of 103 pages that treats of fundamental moral concepts with singular competence. (*Conscience*; translated by Ada Lane; Benziger Brothers, New York.) The Foreword calls attention to the constant need of education on the part of adults. "By education is meant a man's labor to mould his living being, his vital powers and strivings, his outward and inward shape, his inner world and his surroundings." The author laments the illusion that an adult no longer stands in need of further education and the confusion of life that leads to timidity. He sets forth against both tendencies an analytical study of Conscience under three headings: Conscience and the Good, Conscience and God, Conscience and Recollection. He discusses three types of conscience, frivolous and callous, over-refined, and subjective. In contrast with these types the author finds in conscience, "Knowledge of the Good, of oneself, but also knowledge before God". The words "before God" imply a standard of clearness, an infinite reality valid within one which opens one's eyes to these demands and makes one capable of freedom of decision where that reality is concerned. "Real perfection of conscience viewed from the natural standpoint is a matter of growth and of experience; viewed from the standpoint of faith it is the work of grace". The last chapter on Recollection drives the reader back upon himself and it offers practical advice in self-correction that any thoughtful soul will find helpful and even compelling. The little work may be recommended without qualification.

The Rev. Marion Habig, O.F.M. has published a primer for Tertiary

novices. (*Heart O' The Rule.* Franciscan Herald Press, Chicago; pp. 75.) An authorized translation of the Rule is followed by a detailed explanation of it that brings the entire range of a novice's life into relation to the spirit and practice of the Third Order. A reading list tells one of a wide range of literature in which the more complete interpretation of spiritual and social ideals will be found.

The second edition of *Tractatus dogmatico-moralis de virtute castitatis et de vitiis oppositis* (Beyaert, Bruges, 1932, pp. 142), by the Rev. Louis Wouters, C.SS.R., is described as "emendata et aucta", though in number of pages it is somewhat smaller than the first edition we commended in Vol. 82, p. 650, of the REVIEW. The book disproves in its own case the charge frequently made that our literature in moral and pastoral theology is out of touch with the present age. The book deals adequately with current problems, so that the reader is always conscious of following a writer fully conversant with modern conditions. Again, the author weighs carefully the evidence presented in favor of disputed points, for instance, on the subject of birth control. Here as elsewhere the author's familiarity with biology and physiology gives confidence to the reader. In dealing with the subject of sex instruction, Wouters quotes the pertinent instruction from the Encyclical on "The Christian Education of Youth" as well as the decree of the Holy Office. In keeping with the rulings of the Holy See the author insists that parents, priests, and teachers will have to deal with each case individually in order to determine just when and how the necessary instruction is to be given. The same position has been taken all along by our American Catholic writers on the subject, for instance, by Father Kirsch in his *Sex Education and Training in Chastity* (Benziger Brothers). Some priests may wish to adopt some of the thoughts expressed by Wouters in his model form of sex instruction. And even more priests will find it helpful to use the "instructio sponsorum", printed in seven modern languages.

A book that priests may well recommend to all mothers, young and old, and to all girls contemplating marriage is *The Beauties of Motherhood* by the Right Rev. Dr. Placidus Glogger, O.S.B. (P. J. Kenedy and Sons, New York, 1932, pp. 121). Father Ambrose Reger, O.S.B., has given us a readable translation, though we can hardly say that he has improved on the German original by introducing on page 51 the cherry-tree legend of George Washington. Women will find new inspiration for their high calling in the author's treatment of the various phases of motherhood. The genial Abbot has apparently overlooked no aspect of his large subject, as witness, for instance, what he says about the mother-in-law and the stepmother. One of the best chapters of the book is that on "Educating the Adolescent". While all mothers of children should realize what is said about the early dangers of perversion, they should likewise heed what the author says about the natural and supernatural aids to chastity. Many a mother will agree with the author about the need of an annual vacation, but will sigh about its impossibility in these latter days of depleted bank accounts.

In the Footsteps of St. Teresa of the Child Jesus (By the Rev. Father Xavier, O.F.M. Translated from the French by Mother Mary St. Thomas. —B. Herder Book Co., St. Louis and London. 1932. Pp. vii + 219.) is not a biography such as we have already from different admirers of the Little Carmelite of Lisieux. The author presents a collection of some fifty sayings gathered from letters and notes of hers. These quotations are calculated to interpret the secret of religious perfection, which is love of God shown in our conduct toward His creatures. The fact that the exposition comes from a member of the Franciscan Order indicates the unity of conventual life receiving its divine breath from the same source and to the same end. The different religious Orders simply represent various methods conformable to the individual gifts which in various places and times answer the needs of human

society. The comments of the French Minorite collector of these quotations preserve the Carmelite spirit and complete the work as a suitable medium of meditation for all classes of aspirants to holiness.

The little volume entitled *My Convent Life* (Spiritual Considerations on Every-Day Phases of the Religious Life for Members of all Religious Orders and Communities. Adapted from the German of Rev. Karl Gerjol, by Sister Mary Maud, O.S.D. Brooklyn, N. Y. — Benziger Brothers. 1932. Pp. 206.) consists of a brief and novel description of local and personal features in the average convent, pointing out the motives and ways which these offer toward religious progress. The descriptions are addressed to postulants, novices and professed, including lay brothers and sisters. The translator, a Dominican nun of the Brooklyn community, has sought to give added interest to the original German version by introducing poetical selections from popular Catholic writers, and prayers of her own choice.

Books Received

SCRIPTURAL.

THE MEMOIRS OF ST. PETER, or The Gospel according to St. Mark, Translated into English Sense-Lines. By James A. Kleist, S.J., Ph.D., Professor of Classical Languages at St. Louis University. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xvi—217. Price, $2.50.

THEOLOGICAL AND DEVOTIONAL.

THE LIVES OF THE SAINTS. Originally Compiled by the Rev. Alban Butler. Now Edited, Revised and Copiously Supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. VII: July. P. J. Kenedy & Sons, New York. 1932. Pp. xix—457. Price, $2.90 *postpaid.*

MY CONVENT LIFE. Spiritual Considerations on Every-Day Phases of the Religious Life for Members of All Religious Orders and Communities. Adapted from the German of the Rev. Karl Gerjol by Sister Mary Maud, O.S.D., Ph.D., Sisters of St. Dominic, Brooklyn, N. Y. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xii—206. Price, $1.50 *net.*

THE IRISH WAY. Edited by F. J. Sheed. Essays by Fr. James Brodrick, S.J., C. P. Curran, Alice Curtayne, Fr. Aubrey Gwynn, S.J., Eve Healy, Fr. Philip Hughes, Fr. Fergal McGrath, S.J., Fr. Vincent McNabb, O.P., Donal O'Cahill, Fr. Thomas O'Donnell, C.M., Fr. Raymond O'Flynn, Fr. James O'Mahoney, O.M.Cap., Fr. Myles Ronan, F. J. Sheed and Fr. Victor Sheppard, O.F.M. P. J. Kenedy & Sons, New York. 1932. Pp. 345. Price, $1.90 *postpaid.*

ST. HUGH OF LINCOLN. By Joseph Clayton. P. J. Kenedy & Sons, New York. 1932. Pp. xxi—237. Price, $2.05 *postpaid.*

THE TREASURE OF THE LITURGY. Sacrifice, Sacramentals. Sacraments. By the Rev. Nicholas Maas, M.A., Professor of Liturgy, St. Francis Seminary, St. Francis, Wis. Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. x—310. Price, $2.25.

RELIGION. A Secondary School Course. Book Three: Engaging in Catholic Action. By the Rev. Raymond J. Campion, S.T.B., M.A., Cathedral College High School, Brooklyn; and Ellamay Horan, M.A., Ph.D., De Paul University, Chicago. (*Catholic Action Series.*) William H. Sadlier, Inc., New York and Chicago. 1932. Pp. xii—496.

CARITATE CHRISTI COMPULSI. Encyclical Letter of Pope Pius XI on the Depression—Its Causes and Its Remedy. Paulist Press, New York. 1932. Pp. 23. Price, $0.10; 20 copies, $1.00; $3.50 per hundred; $30.00 per thousand.

THE MIRROR OF THE BLESSED VIRGIN MARY (*Speculum Beatae Mariae Virginis*) and THE PSALTER OF OUR LADY (*Psalterium Beatae Mariae Virginis*). By St. Bonaventure. Translated into English by Sr. Mary Emmanuel, O.S.B. B. Herder Book Co., St. Louis and London. 1932. Pp. xv—302. Price, $2.00 *net.*

A HANDBOOK OF FUNDAMENTAL THEOLOGY. By the Rev. John Brunsmann, S.V.D. Adapted into English by Arthur Preuss. Vol. IV: The Teaching Office of the Church, Infallibility, Inspiration, Faith. B. Herder Book Co., St. Louis and London. 1932. Pp. vi—366. Price, $3.00 *net.*

PURGATORIUM iuxta Doctrinam Seraphici Doctoris S. Bonaventurae propositam a P. Thoma Villanova Gerster a Zeil, O.M.Capuccin., Lectore S. Theol., Censore et Examinatore Archidioecesis Tridentinae. Marius E. Marietti, Taurini, Italia. 1932. Pp. vii—108. Pretium, *Lib. It.* 5.

ROME HATH SPOKEN. Papal Pronouncements on the Third Order Secular of St. Francis. Franciscan Herald Press, Chicago. 1932. Pp. 71. Price, paper binding, $0.30; cloth, $0.75.

SUMMA THEOLOGIAE MORALIS ad Mentem D. Thomae et ad Normam Iuris Novi quam in Usum Scholarum edidit Benedictus Henricus Merkelbach, O.P., in Collegio Angelico de Urbe Professor Theologiae Moralis. II: De Virtutibus Moralibus. Desclee, De Brouwer & Soc., Parisiis. 1932. Pp. 994. Pretium, 40 *fr.*

LA VIE DE L'AU-DELÀ DANS LA VISION BÉATIFIQUE. Par G. Joannès. Lettre-Préface de Son Éminence le Cardinal Dubois, Archevêque de Paris. Pierre Téqui, Paris-6e. 1932. Pp. 176. Prix, 11 *fr. franco.*

LECCIONES DE APOLOGÉTICA. Por el Presbitero, Nicolás Marín Negueruela, Profesor de Theología y Apologética. Obra premiada por la Universidad de Chile. Tercera edición. Tomo I: Parte I, Espiritualismo. Tomo II: Parte II, Cristianismo; Parte III, Catolicismo. Tipografia Católica Casals, Barcelona. 1932. Pp. xvi—387 y 384. Precio, 12 *pesetas* en rústica y 15 et tela.

THE VOCATION TO THE PRIESTHOOD. By the Rev. Alph. Mulders, D.D., Professor of Dogmatic Theology in the Seminary of Hoeven (Holland). Abbey of the Sacred Heart, Steenbrugge, Belgium. 1932. Pp. 167. Price, $1.00.

ST. AUGUSTINE. The Odyssey of His Soul. By Karl Adam, author of *The Spirit of Catholicism, Christ and the Western Mind, Christ Our Brother.* Translated by Dom Justin McCann. Macmillan Co., New York. 1932. Pp. v—65. Price, $1.00.

IN THE FOOTSTEPS OF ST. TERESA OF THE CHILD JESUS. By the Rev. Father Xavier, O.F.M. Translated from the French, *Les Vertus Chrétiennes selon Sainte Thérèse de l'Enfant-Jésus,* by Mother Mary St. Thomas. B. Herder Book Co., St. Louis and London. 1932. Pp. xii—219. Price, $2.00.

PHILOSOPHICAL.

EVOLUTION AND RELIGION. A Study of the Bearing of Evolution upon the Philosophy of Religion. By John A. O'Brien, Ph.D., Professor in the Newman Foundation at the University of Illinois. Introduction by Charles L. Souvay, C.M., D.D., D.S.S. Foreword by Henry Baldwin Ward, Ph.D., D.Sc. Century Co., New York and London. 1932. Pp. xxi—247. Price, $2.50.

ASPECTS OF THE NEW SCHOLASTIC PHILOSOPHY. By the Associates and Former Pupils of Dr. Edward A. Pace, Vice Rector of the Catholic University of America. Edited by Charles A. Hart, Ph.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xi—311. Price, $2.90 *postpaid.*